Ravashala Electric Printing Press-Gondal, No 241, 1000, 27-11-52.

Letters on Ayurveda

Preface

Within the span of last 42 years' glorious service to the Rasashala Aushadhashram Rajvaidya Shri has contributed various articles independently or in the form of letters, on many a subject, the main amongst them being Ayurveda. Philosophy, Jyotish, Itihas, Politics and many other subjects are also treated at length. Hundreds of scholars Indian and Foreign approach him with a volley of questions on different subjects. He answers them all at full length to quell their curiosity and to convince them with satisfaction. Thus if the biography of Rajvaidya Shri is made ready it would occupy a space of 1000 pages for his *correspondence on various vital subjects of Shastric importance.* If at all published in future the reader will gain much to know in the subject of his own interest.

Rajvaidya Shri's recent letters on Ayurveda, discussing vital problems about its uplift in Free India, were much liked by the readers, Indian and Foreign, many leading Journals gave them wide publicity and friends and well-wishers got them typed and circulated. Thus, last three years' correspondence on Ayurveda was much spread and hence much demanded. We supplied the type-written copies so far possible, but the demand being heavy, we now publish it under this booklet. This booklet does not cover the whole lot. The rest, will be published later on. The main theme of the letters is Ayurveda, but discussing other problems accruing from the viewpoints put forward by the scholars, it also encompasses many a subject.

Ayurveda has been woefully neglected since one thousand years in the unsteady administration of India. During their domain of 200 years the last rulers – the Britishers viewed at Ayurveda with vengeance and laboured *for its total eradication* to place their own Allopathy on the pedestal, falling thus vacant.

But now that the Rule of our own has stepped in Ayurveda breaths the air of confidence for its uplift in the land of its birth where it is regretfully unnoticed these days by its own countrymen. When a country becomes free, it aims at universal progress in various fields, for the welfare and uplift of the nation. At this stage a science that is concerned with the health of the teeming million should be resuscitated and it is quite natural that Ayurveda hopes for its uplift at the hands of our present patriotic administrators. At a time when even the Western people have begun evincing disdain towards Allopathy because of its ever changing theories and cruel experimentation on the innocent, and when they are gradually inclined towards Ayurveda, realising its pristine glory, universality and unflinchingness of principles, it becomes incumbunt on us now to give due importance to the problem of its progress, glory and uplift.

We hope that this will thus be useful to our administrators and countrymen who are interested in the subject, for making concentrated efforts to serve this sacred scripture.

Gondal
23-11-52

Manager
Rasashala Aushadhashram



OUTLINE SKETCH of MAHATMA GANDHI DHANVANTARI NAGAR

[Shree Mahatma "Gandhi Rashtriya *Memorial Trust" invited suggestions* from the public as regards the use of money collected for the Memorial. Herebelow is the correspondence between Shri Charan Tirtha Maharaj and *the committee, on the* subject.]

THE
RASASHALA AUSHADHASHRAM
GONDAL-KATHIAWAD.
Gondal 12th July 1949

Sjt,

Hon'ble Dr. SHRI RAJENDRAPRASAD SAHEB,
President, "Shree Mahatma Gandhi Rashtriya Memerial Trust" Committee,
WARDHA

Mananiya Shri,

In response to your demand from the public for counsel and suggestions as regards the use of money collected for this Memorial many learned and intelligent men and erudite women may have submitted their veiws according to their aims, understanding and professions. I offer my suggestions, concerning the sphere in which I work. My sphere, though appearing circumscribed, is one which can achieve the welfare of the whole country. According to my plan, "Mahatma Gandhi Dhanvantari Nagar" must be established at Rajkot in Saurashtra, the land of birth of Mahatma Gandhiji.

On 27th January, 1915 Punyashlok Gandhiji was presented by my Institution the Rasashala Aushadhashram with an address, wherein, inspired by a feeling of honour for his conspicuous services for India in Africa, the epithet of Mahatma was first conferred on him by me. I was the first to offer him this public address in the assembly of five thousand local citizens when he had first come to Gondal after his return from Africa. The words of blessings, which he had then uttered for my Institution and uplift of Ayurveda have been many times printed with that Address of mine. To quote them ;—

"Vaidyaraj is a profound scholar of Sanskrit and Ayurveda. The Rasashala established by him is serving the people through Ayurveda. The literature published by Rasashala is very useful to the public. I used to read it in Africa. I am much pleased with words which such a scholar has used for me in the address. I shall for ever cherish them. I have a great regard for Ayurveda. This is an ancient Indian Science to *keep* up health of crores of men living in lacs of Indian villages.

I recommend every man to shape and live his life on the basis of Ayurveda. I offer my blessings to the Rasashala Aushadhashram and vaidyaraj. May they be able to render still more glorious service to Ayurveda. As a result of this blessing, my Institution has prospered and attained to-day an honoured place among the scholars and educational and other institutes of the world. Considering these words which Mahatmaji had spoken for Ayurveda thirty four years before and on his lending in India, I think, the best memorial for him of long-standing and national interest must be the uplift of Ayurveda and its allied Shastras. This work can be successfully accomplished by the establishment of Mahatma Gandhi Dhanvantari Nagar in Saurashtra.

The principal parts of Mahatma Gandhi Dhanvantri Nagar, besides sub-divisional ones, will be:—

1. Ayurveda Arya Upachar Shastra and Siddha Vanaspati Shastra.
2. Arya Rasayan Shastra and Deh Siddhi.
3. Uttar Prayogshala (Laboratory) for Dhatuvad (Alchemy), Ratna shastra and Loh Siddhi.
4. Poorva Prayogshala for Collection and Practical research of Sanskrit Manuscripts on all subjects.

In the heart of Mahatama Gandhi Dhanvantari Nagar, there will be erected a Dhanvantari temple, where-in God Shree Dhanvantari will be installed with due rites. His worship will be gone through daily according to Vedic precepts. People from India and all other countries of the world will have free and full access for Darshanam, Pujanam and Archanam of this deity who will bless Bharatvarsha in every respect. In the various branches of this Nagar, there will be kept images of Mahatma Gandhi, depicting different periods of his life.

The Dhanvantri Nagar will require for its establishment a site of five lacs of rupees. To make it however a full-fledged Institution, fifty lacs of rupees will have to be spent by and by. Another equal amount of fifty lacs should be disbursed apart for this Nagar, which, when in full working order in a year, will bring an income of lacs of rupees.

The description of the principal parts of the Dhanvantari Nagar is as below:—

1. Ayurveda Arya Upachar Shastra and Siddha Vanaspti Shastra.

Some of the Indian Scholars of Allopathy have no knowledge or experience of Ayurveda. Receiving only English education and culture, if they say or opine anything against Ayurveda, it is improper and

unacceptable. Allopathy has come into existence since two hundred years. Inspite of the Government support to it, its principles are unstable. Patients may be experimented upon today according to some principles of allopathy, but a short time after, some scholars or research workers declare those principles to be wrong and harmful. Compared with these, the principles of Ayurveda, decided upon by ancient sages and ascetics, thousands of *years before, remain unchanged for all times and are uniformly* applicable to all people living in any part of the world. There are hundreds of Ayurvedic printed books and wonderful hand written unprinted Samhitas on such subjects as Rasayan Shastra, Vanaspati Shastra, Dhatuvad Sahstra, Ratna Shastra, Surgery, Anatomy, etc. Experiments outlined in these books and mss, are so easy, accessible and acceptable to all that rich and poor people in towns and villages can avail themselves of them according to their fitness, needs and means. Those of the allopathic doctors in India and abroad such as Dr. Wilson, Dr. George Clarke, Dr. wise, Dr. Warden, Dr. Tribhovandas, Dr. Pranjivardas Mehta of Jamnagar and others who have studied Ayurveda, express great praise for it.

Ayurveda has received no support from the paramount power since seven hundred years. During five hundred years of Muslim rule, Unani system obtained state patronage and encouragement and under two hundred years of British rule, full help was offered to Allopathy. The British destroyed Indian industries with an aim to enrich their country. Pursuing the same policy, they imported into India allopathic medicines worth crores, manufactured in England and adversely affected the minds the bodies, the financial condition *and religious instincts of our people. Despite this,* Ayurveda has remained alive, solely on the support of rulers, loving old traditions and the people. With the establishment of our National Government since two years, I feel sure that Ayurveda will be fully encouraged. It will by this develop itself to such an extent as to remove in a few years our dependence abroad for medicines and will also give great benefit to other peoples of the world. Out of forty crores of people in India, five to seven crores have been using *allopathic drugs under the British* rule. The others live on Ayurveda and avail themselves of its benefits *through* Ayurvedic pharmacies, thousands of more or less learned Vaidyas, experienced old persons residing in different villages and forest dwellers who know well the different herbs of the jungle. It is no small wonder that inspite of the hundred years' paramount rule of the British in India, twenty eight crores of its people have kept themselves away from foreign medicines. *Some supporters* of allopathy in our national *government* wish to place allopathic doctors within the reach of all the villages of India and try to lead the Government for it, but they will not be able

to accomplish their desire even in two hundred years to come; whereas Ayurveda will do so successfully within only ten years.

II. Arya Rasayan Shastra and Deh Siddhi: The preceptors of Arya Rasayan Shastra have made many discoveries in their field and formulated definite principles after centuries of labour. We read in the Mahabharat, the Ramayana, the Puranas, the History and Jain Shastras that people can live healthy for hundreds of years, can cure diseases incurable and can make their bodies strong, long-lived and robust on the basis of these discoveries and principles. The continuity of this Rasayan Shastra as from preceptors to pupils has been broken since seven hundred years. Hence we do not see its use or benefit today. People knowing how to prepare such Siddha Rasayanas are few and persons to get them prepared are also wanting. In days gone by when that continuity was observed and state patronage was given to Rasayan Shastras, persons with such Siddhies were existing and they used to come forward. In this Rasayan Shastra, there are described hundreds of medicines and various Siddha and Divya Aushadhies containing an admixture of mercury, other metals, Upadhatus, Ratnas, Uparatnas etc. use whereof can cure tuberculosis, asthma, diabetes, cancer, paralysis, appendicitis, typhoid, leprosy, plague and other diseases regarded incurable. This department will manufacture such medicines to give their benefit to the people. With the establishment of Dhanvantari Nagar, this Rasayan Shastra and its Prayogas can be availed of to the great development of our indigenous herbs and plants together with the Samanvaya of all Divya Siddha Rasaushadhies, being wasted away at nominal prices.

III. Uttar Prayogshala (Laboratory) for Dhatuvad (Alchemy), Ratna Shastra and Loh Siddhi.

This Shastra can free the country from disease and poverty. With its aid, Siddhi can be had to turn mercury and other metals into gold. Men knowing this Shastra or its scholars had no encouragement under foreign rule. On the contrary, they had to live in fear. But if our national government will give consideration to this subject, India can be a very rich, strong and healthy country within few years in line with other countries of the world by developing this Shastra. In the famous Birla Temple at New Delhi, there is one verse on Dhatuvad Shastra:

सिद्धे रसे करिष्येऽहं निर्दारिद्र्यगदं जगत् ॥

"With the accomplishment of Rasa, I shall make the world free from poverty and disease." Most of the works on Dhatuvad Shastra are in the form of mss. and they deal with eighteen Sanskaras of Parad

(Mercury), Bubhukshit Parad and hundreds of other Prayogas. Siddha Kalka prepared on their basis can turn mercury and other metals into gold and silver. There are in India Rasayan Shastris, who know this secret science and its Prayogas but they *do not come out for fear of* Government. But if an Institution like the Dhanvantari Nagar comes into existence, such scholars can be found out and taken advantage of. These Siddha Rasayans contributing to Loh Siddhi are really for use for Deh Siddhi. To test them only, they are used for Loh Siddhi. This Siddha Kalka keeps men healthy, enables them to live for hundereds of years and confers on them power to go and come from Swarga Lok and Chandra Lok. To assure you of the truth of *Dhatuvad*, I give below an instance that had taken place four or five years before:—

My friend Pandit Krishna Pal Shastri of Gorakh Rasayan Shala at Benares had accomplished this Ras Siddhi and Loh Siddhi. I had seen its Prayoga in person and in the presence of many Vaidyas, when I had gone to Lahore as the President of All India Ayurvedic Congress. When Jaran was gone through Suvarna Grass in Bubhukshit Parad, the mercury ate up the gold with no increase in weight. With the help of his Siddha Kalka, he had *thus turned mercury into gold. Pandit* Krishna Pal Shastri had demonstrated this experiment of converting mercury into gold in 1940-1941 at Hardwar and Bila house New Delhi in the presence of Sheth Shri Jugal Kishore Birla, Shri Sitaramji Khemka-Secretary Delhi Birla Mill, Shri Amritlal V. Thakkar-chief Secretary of All India Harijan Sevak Sangh, late Shri Mahadev Desai-Mahatma Gandhiji's *Secretary*, Goswami Shri Ganesh Duttji of Lahore, Chief Engineer Mr. Wilson, Shri Neogi Hari and others, when in *thirty eight lbs.* of mercury he put one tola of his Siddha Kalka and giving fire turned it into gold within few hours. This gold fetched a value of Rs. 75,000/ according to rate then existing. After good tests with acids etc. that gold was found to be quite pure. Pandit Krishna Pal Shastri had undergone constant considerable labour for five to six years from 1935 to 1940 and had attained this Siddhi from Arya Dhatuvad Shastra at great expense. The manuscripts and Prayoga Granths, on *whose basis he had obtained this Siddhi, are* there in the Rasashala mss. Granth Bhandar but we have found no time to research them through *Prayogas It is reported that this Panditji had* died in A. D. 1943 while coming from Benares to Delhi, but rumour goes too of his being taken away underground. At that time, war in Europe was going on and gold was required. Looking to these circumstances, God knows how far true is the popular belief of his being kidnapped away. If God *favours our country, mss.* on Dhatuvad and its Prayogas in the

Rasashala's collection of ancient mss. will be made use of in the Dhanvantri Nagar. Success can be hoped in this direction within about two years, according as the facility of means be had, though Pandit Krishna Pal Sharma had taken about five to six years. If these Prayogas will be taken up and this Panditji is now alive free, he will come forward to assist us in this work and fulfil his vow. There are many wonderful Prayogas in this Dhanvatri Nagar on diamonds, rubies, pearls and other jewels, which too will be experienced in the laboratory of the Dhanvantari Nagar.

IV Collection and active practical research of mss; Thousands of Sanskrit manuscripts on various subjects lie unprotected at present in the nook and corner of our country. They include hunderds of scientific mss. of Ayurveda, Rasayan Shastra, Vanaspati Shastra, Jyotish, Tantra, Dhatuvad, Aeronautics etc. All this vast hand-written literature must be collected and well preserved in the Dhavantari Nagar, where a Proyogshala should be set up for their practical research and manifestations by employing good scholars. Some of these mss. wherever they are, are in a ruinous condition. In many places, they are buried in dust, eaten up by black ants, moths and mice, sold away as waste paper in bazar, taken for use by women in making baskets or thrown away in the Ganga or the sea with pious beliefs. It is urgently necessary to save this precious literature from destruction and give its benefit to our country.

The Dhavantari Nagar will conduct the above mentioned and other departments through their individual experts, who will be versed in Dhatuvad, Sanskaras of Parad and other Prayogas. The Nagar should be established in a solitary place within ten miles of whose radius, there will be no town or a village.

If a part of the money collected for Mahatma Gandhi Rashtriya Memorial be utilised in accordance with the plan indicated by me above, our country will be much benefited, Mahatma Gandhiji's name will be immortalised for all times and the Nagar will be a seat of pilgrimage and learning for scholars and research works of the whole world. If this institution will be established, I shall offer it with a sprit of service the benefit of my Sanskrit Knowledge, experience of Ayurveda Rasayan Shastra and its Prayogas for forty years and of more than 10000 mss. with me worth lacs of rupees.

It is not the case that I lay before you this plan of Mahatma Gandhi Dhavantari Nagar only today. I have already written about it to many persons intersted in it since three years, when I am thinking to make my Institution the Rasashala Aushadhashram a public limited concern. I had also outlined that plan in the obituary booklet—"Sad Demise of Benign

Gandhiji" enclosed herewith and published by the Rasashala Aushadhashram on 8-2-48. Mahatma Gandhi Dhavantari Nagar forms too an integral part in the present plan to make the Rasashala a limited body, a booklet whereof is also sent herewith. Mine is an Institution working mainly on a commercial basis. Hence it cannot be said, when the scheme for Dhavantari Nagar and other Shastriya Avishkaras will materialise, so I opine that this Institution should be established independently from Mahatma Gandhi Memorial Trust Fund. Thereby its aims can be at once hoped to be successfully accomplished. Actuated by such thought, I have laid out this plan before you.

If the Members of the Trust Committee will favourably consider this matter and wish to exchange views with me on the subject, I shall be glad to meet them at any convenient place, they will suggest.

श्रीचरणतीर्थः ॥
Raseshacharya Shri Charan Tirth Maharaj,
Shri Bhuvaneshari Pith, Gondal

[Reply]

GANDHI NATIONAL MEMORIAL FUND Telegrams: "Gandhinidhi"

President:-RAJENDRA PRASAD, 1, Queen Victoria Road. Phone 40314.

Secretaries:-J. B. KRIPALANI, 6 Jantar Mantar Road. Phone 40358

J. C. KUMARAPPA, 12, Halley Road. Phone 8355.
NEW DELHI The 27th July 1949,

Dear friend,

Your letter of the 12th July 1949 has been received. Yours is an application for help to local constructive work. Since local works have to be supervised and financed through local agencies to be set up by the Gandhi Smarak Nidhi, you should apply to that agency when it is formed. It is likely that it would be

set up in two to three months' time. The Central Office would in the first instance set up Provincial Agencies.

Yours sincerely,
Sd./ LAKSHMI NARAYAN.
for Secretary.

Rajvaidya J. K. Shastri,
The Rasashala Aushadhashram,
Gondal.

To [Further Attempt]
Mananiya Dr. Babu Shree Rajendra Prasad,
President, Gandhi National Memorial Fund,
1, Queen Victoria Road,
N E W - D E L H I

Sir,

I acknowledge with thanks yours of 27th July, 1949, but regret your misunderstanding arrived at without carefully going through my letter of the 12th July, 1949, a copy of which I send herewith. In it I had outlined a plan for Mahatma Gandhi Dhanvantri Nagar-one of the best ways in which Gandhi National Memorial Fund can be utilised for public welfare and interest.

I do not opine that this Dhanvantari Nagar may be a Provincial Institution and of private ownership. I have planned it in a way that it can be a public or Government institution, its financial aspects to be managed by a Committee of Scholars of Ayurveda and Rasayan Shastra, appointed by the Government or Gandhi Smarak Trust. It will be an All-India Institution and a Seat Central in the sphere of Ayurveda, Arya Rasayan Shastra, Vanaspati Shastra and their research Institutes etc. achieving the good of the people of each provinces of India.

My aim in writing that letter is that if this Dhanvantari Nagar be established, I am willing to offer it the services of my Institution, the Rasashala Aushadhashram and of 17,000 mss. on 40 to 42 different subjects in the Saraswati Granth Bhandar of the Rasashala valued at 17 to 18 lacs of rupees without any hope of reward.

Gandhiji had visited my Rasashala in 1915 A. D. when I had presented him an Address using for him the Epithet of MAHATMA for the first time. The words of high praise and regard for Ayurveda which he had then uttered in reply, are many times printed in the Rasashala literature and also quoted in the letter addressed to you. What has actuated me to send you this plan of Dhanvantari Nagar is that Ayurveda has been my life-breath for 40 years and an ardent desire that Mahatmaji's words, spoken thirty four years before for the uplift of Ayurveda, may today be realised in effect, especially when a sovereign independent democratic government has been established in our country.

I have expressed a desire for the establishment of Mahatma Gandhi Dhanvantari Nagar at Rajkot under a reason* that Saurashtra is the Land of Mahatmaji's birth and Rajkot is its centre where he had passed his life from infancy to his departure for Africa. This is also the province, where full facilities can be had for obtaining herbal, mineral, animal and other drugs and raw materials, required by Ayurveda from forest of Girnar, Gir, Barda and other places.

I have hence to request that you will go through my letter of the 12th July 1949 again, carefully consider it and let me know your views on the plan therein to oblige me.

Yours faithfully,

श्रीचरणतीर्थः ॥

RASESHACHARYA SHRI

SHRI CHARANA TIRTHA MAHARAJ

Shri Bhuvaneshwari Pith

GONDAL (Saurashtra)

[2]

Plan for Providing Medical Relief to Rural Areas: Training the Gramya-Vaidyas.

[India achieving Independence the problem of providing medical aid to rural areas became the concern of of the Health Department. Hon'ble, the Health Minister referred to the subject in her address in the session of the Parliament. Maharaj Shri at once worked out an Ayurvedic Scheme on the subject as below and sent to Hon'ble the Health Minister.]

THE
RASASHALA AUSHADHASHRAM,
Gondal Dated 7th April, 1950

HON'BLE SHRIMATI RAJKUMARI
SHRI AMRITKAUR Bahen,
Minister for Health, The Government of India,
NEW DELHI.

Respectful blessings: Our Institution The Rasashala Aushadhashram has been serving the people of our country since forty years with its scientific Ayurvedic medicines and literature. It has also continued to serve since then the rural population of India by giving them the benefit of Vaidyas, prepared or trained by our Institution in the systematic study of Ayurveda. Now when democracy has been established in India, the Government is thinking of a plan to place medical relief and scientific treatment of diseases within the reach of twenty five crores of people living in Indian villages, but allopathy or allopathic doctors alone would not be successful to accomplish this purpose. Hence consideration is being given everywhere to give to these people the benefit also of Ayurveda. In pursuance of this plan, we have recast the curriculum of Ayurvedic study in our Institute and beg to send herewith a copy of the prospectus of our Ayurveda Vidyalaya. Its other copy is sent by a separate bookpost, We shall be very grateful if you will go through it and kindly favour us with your valued suggestions, opinion, and constructive guidance, which our Institution will warmly follow.

2. Modern allopathic treatment, which is prohibitively expensive and beyond the reach of middle-class people, is obtained mostly in towns. Rarely 5 P. C. of the village population can avail themselves of it. This goes to show that out of 36 crores of Indian population, 25 crores of village folk have been depending on Ayurveda, since hundreds of years, for their protection of health and freedom from ordinary diseases. They have been

getting this relief from persons who have imbibed medical knov ledge traditionally or from practitioners scientifically traine under learned Vaidyas. Each provincial Government is henc thinking to prepare Vaidyas by starting Ayurveda Vidyalaya within its limits and imparting them therein in the regional lang uage the scientific knowledge of Ayurveda, for upkeep of goo health and treatment of common diseases. If this work be comme nced immediately, the village people can have protection agai nst diseases easily and in short time. It will also relieve to a great extent the heavy financial burden on the Central and Provincial Governments for medical aid.

3. To consolidate their rule in India, the British had aimed to keep us dependent on foreign medicines, as for other things to benefit their motherland, they used to import into our country medicines worth crores of rupees from England. With that view, they afforded no encouragement to Ayurveda, which has a bright and glorious past, which has protected the people from all diseases since centuries astretch and made them very robust and long-lived. Framing it as a law, they maintained a policy which fomented discord between doctors and Vaidyas, creating too in the former a sense of disregard for Ayurveda. Their object was accomplished and Ayurveda received no opportunity for development. They could not however succeed in lessening the feeling of people of India, especially the rural ones, for Ayurveda. Not only this, but they could not also propagate among these people so great a use of foreign medicines, as they had wished. Under seven hundred years of Muslim and British rule, Ayurveda could make no progress. It has yet remained alive and able to serve, for the reason that crores of people in our country have cherished it in their hearts with religious sanctity.

4. The attitude of our democratic Government seems to be much in favour of allopathic doctors. Its wish seems to be to provide allopathic doctors, medicines and treatment in every village of our country. If this is true, the mission is bound to fail, for considering the most complicated problems which confront the Governments at present and entail heavy expenses,

our Governments cannot at present afford to provide medical relief to all villages. When the present problems be solved in a few years, and the Government be placed in sound financial position, it will yet be doubtful whether the Government will be able to tackle satisfactorily this question of medical help in the next twenty five years, through allopathic doctors and medicines. Alien British Government could not do this work within hundred and fifty years of its rule. This question becomes more complex for our democratic Government when circumstances are so adverse Hence to protect the peo le of India, so diverse in caste, religion, modes of living, food and climate, from diseases, to safeguard their health and to cure the diseases which they may be suffering from, Ayurvedic medicines and knowledge of Ayurveda are solely essential. It is to the benefit of the Government that the Indians mostly love scientific Ayurvedic medicines.

5. 95 P. C. of the patients suffer from ordinary diseases, which can be cured by Vaidyas with simple vegetable, herbal and mineral drugs obtainable from riverside, mountain or a jungle near each village, provided they be trained in the knowledge and use of this products in their provincial language – a task not difficult. If this be done, huge amount of money spent abroad for purchase of medicines will remain in our country and the cost to the Government to provide medical relief to our every village will be considerably less. Looking to the present financial problems of the Government and those which may be imagined to arise in future, it should at once decide and adopt a policy to encourage Ayurveda and to start in each province Ayurveda Vidyalayas for preparing GRAMYA CHIKITSAKAS in provincial languages. It should also extend proper help and encouragement to Institutions like ours, which are working in this direction. This is the only way to provide medical help in villages easily and at less cost. The people too will be satisfied thereby, for they love Ayurveda since primeval times and will obtain from it the seeds of Natural life. Auveda being encouraged a way will be paved for its research and development. Researches in Ayurveda, its Rasayan Shastra and Alchemy will greatly add to India's fame and name abroad and will enrich our country.

6. You know Revered Mahatma Gandhiji's strong belief that the people in villages should be saved from the snare of foreign medicines by giving them the knowledge to cure their diseases with simple herbs, growing by the side of rivers, stremlets or jungles. You can read in the prospectus (page 11th) the words uttered by Punyashlok Gandhiji in reply to an Address of welcome presented to him by my Institution on 27th January, 1915. They express his regard for Ayurveda and his desire to encourage it, believing that it was solely for the welfare of the villagers.

Hoping to be excused for writting such a lengthy letter and with a request again that you will go through our Prospectus, kindly letting us know your suggestions, guidance and opinion, I remain, with many thanks and blessings.

yours sincerely,

श्री चीरणतीर्थः ॥

(SHRI CHARAN TIRTHA MAHARAJ)



P. S. Lest what I have said above about the useful service Ayurveda has been rendering to real India living in its villages and humble contribution my Institute has made in the cause of Ayurveda, might seem exaggarated, I would cite below the testimony ot no less a personage than Revered Mahatma Gandhiji, the Father of our Nation. I give below the relevant extract from the prospectus referred to in para 6 of the letter, which speaks for itself:–

"In January 1915, Punyashlok Mahatma Gandhiji of revered memory had come to Gondal from South Africa. The citizens of Gondal had then accorded him a grand honour and reception under Vaidyaraj's leadership. The Rasashala Aushadhashram too has presented to Mahatmaji at the time a FIRST PUBLIC ADDRESS in Sanskrit verses of Vaidyaraja's composition with the epithet of "MAHATMA". conferred on him on the occasion. This word has now been well famous and has immortalized Gandhiji's name throughout the world. Replying to the Address, MAHATMA GANDHIJI HAD GIVEN A BLESSING !

"Vaidyaraj is a profound scholar of Sanskrit and Ayurveda. The Rasashala established by him is serving the people through Ayurveda. The literature published by the Rasashala is very useful to the public. I used to read in Africa. I am much pleased with the words which such a scholar has used for me in the address, I shall for ever cherish them. I have great regard for Ayurveda. This is an ancient Indian science to keep up health of crores of men, living in lacs of Indian villages. I recommend every man to shape and live his life on the basis of Ayurveda. I offer my blessings to the Rasashala Aushadhashram and Vaidyaraj. May he be able to render still more glorious service to Ayurveda."

Mahatmaji's blessings have come true and the Rasashala has today accomplished a wonderful progress. The Rasashala and Vaidyaraj had also contributed a good quota in money and labour when Lokmanya Tilak Swarajya fund and Harijan Uplift Fund were being collected in Kathiawar.

BELOW IS GIVEN THE REVIEW OF "THE JOURNAL OF AYURVEDA" OF NEW DELHI IN ITS ISSUES OF MAY AND AUGUST OF 1950, ON THE LETTER OF 7TH APRIL 1950 FROM RAJVAIDYAJI TO HON'BLE HEALTH MINISTER RAJKUMARI AMRITKAUR BAHEN. THIS WHOLE LETTER WAS FULLY PRINTED IN THE JOURNAL AND 500 EXTRA COPIES OF IT WERE SPECIALLY PRINTED BY THE JOURNAL FOR CIRCULATING IT AMONGST THE PROMINENT PERSONALITIES AT THE CENTRE AND THE PROVINCES.

Ras Shala Aoushadhashram of Gondal is a very well known centre of Ayurvedic learning. Shri Rajvaidya Jeevram Kalidas Shastri, the proprietor and founder of this institution is a man of profound learning and is the reputed scholar of Ayurved. The granth Bhandar attached with this Aoushadhashram is the biggest and unique collection of Ayurvedic books and manuscripts It contains about seventy thousand volumes. The efforts of the Rajvaidya in building this institution is laudable and we appeal to the public and the Government to help the institution and to take the best possible use of it.

Rajvaidya J. K. Shastri, Proprietor of the Rasashalá Aushadhashram, Gondal, who has now adopted VANAPRASTHASHRAM, with the name Raseshacharya Shri Charan Tirtha Maharaj, has been rendering a good service to Ayurveda and other Shastras through research and Prayogas.

In his letter dated the 7th April, 1950 to the Hon'ble Shrimati Rajkumari Amritkaur the Minister for Health, Government of India, he has suggested an easy pathway to make Ayurvedic treatment and medicines accessible to crores of people in thousands of Indian villages.

Finding the letter important and significant, we have published it in full in the issue of our Journal for May 1950 copies whereof for favourable consideration were also separately sent to the Hon'ble the Cabinet Ministers in the Central Government, members of both the Houses of Parliament, Provincial Ministers concerned and leading members of the Congress.

We have to recommend the Central and Provincial Governments that as suggested in that letter, they may prepare a plan to train ARDHA-SHASTRIYA GRAMYA VAIDYAS, who will give to the people the benefit of local herbal, mineral and animal drugs, cheap and readily-available. The Government will thus have the blessings of the rural population and will save itself also from a financial strain of crores of rupees for Allopathic medicines. A Committee of Ayurvedic scholars including the present and ex-presidents of All India Ayurvedic Congress may be constituted to advise the Government in this matter.

[3]

SHRI CHARANTIRTHA MAHARAJ'S MESSAGE TO THE SAURASHTRA VAIDYA SABHA PUBLIC MEETING AT RAJKOT ON 28-8-50 FOR THE UPLIFT OF AYURVEDA.

The President of meeting, Hon'ble the Prime Minister of Saurashtra, Hon'ble the Health Minister of Saurashtra, fellow Vaidyas, Ladies & Gentlemen.

In pursuance of the Memorandum and Circular dated 11-?-50 and 22-8-50 from the office of All India Ayurvedic Congress, New-Delhi,

I have issued a letter to arrange for meetings in about four hundred towns and villages of the whole of Saurashtra and Gujarat I offer you all my felicitations for holding such a meeting to day at Rajkot.

On the 31st August 1950, the Hon'ble Health Ministers of all the constituent states of India are to meet in conference at New-Delhi for consideration and discussion of the Government policy towards Ayurveda. A memorandum suggesting the immediate course of action to be adopted by the Indian Vaidyas and the people on this occasion was received by me on the 25th inst. from the General Secretary, All India Ayurvedic Congress, New Delhi. Copies of the above-mentioned memorandum and the circular, got printed by me here, were at once sent by me to four hundred towns and villages of Saurashtra and Gujarat with a request to hold meetings and pass resolutions in support of Ayurveda, copies, whereof with signatures of all Vaidyas and comon people were asked to be sent to Maha Sammelan Office at New Delhi, before the date of the Conference. Time being short, I was not in a position to send that information to more towns and villages in Gujarat and Saurashtra. I request that the Rajkot meeting will also do the likewise.

Ayurveda's glory is so vast, bright and ennobling that hours, days or months are rather few to describe it. The rulers and the ruled in India also know it fully well.

Ayurveda is a Science as old as the Vedas, of which the people have availed themselves since thousands of years. In the past, Ayurveda has been made use of and its prestige has been greately established in Europe and America by prominent scholars and doctors like Hippocrates, Neuberger, Hernel, Plato, Colebrooke, Pockock, Dr. Wise, Monier-Williams, Bhatt Max Muller, and others, Even modern scholars from the west who know well Sanskrit and other sciences, as Shri Mariano Restivo of Italy, Dr. Belloni Fillippi of Florence, Dr. E. G. Carpani of Bologna, Dr. Rocha-Manihal of Portugal, Shri Aldo Lavignini of Mexico, Dr. Gaston Benedict of Switzerland, Dr. Jean Hérbert of Geneva, Shrimati Miss I. B. Horner of London, Baron Dr. Voldemar De Barkow of California, F. Rodrigue De Lara of Argentina, Dr. Francisco Pablo La Bombarada of Tolsao La Plata, Dr. D. Lloyd Abeyaratna of Ceylon, Dr. Emito De Lima of Colombia, Dr. Dimas F. Aruti of Washington, U. S. A. and a host of other allopathic doctors, evince a high love and regard for Ayurveda. Their services to propagate the cause of Ayurveda are really commendable. They are all very closely associated with the Gondal Rasashala. Will the Indian Government or our Hon'ble Health Ministers be kind to know what these eminent westerners, living to-day, opine for Ayurveda ?

95 P. C. of the people in India, Nepal, Ceylon, Burma and Siam *avail themselves of Ayurveda even to-day, keep up their health*, and *get* rid of their diseases.

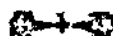
A survey of the British administration for two hundred years in India will lead our popular leaders to know that the people in the past used to live for more years and kept themselves free from diseases in a better way than they *do to-day. Nowadays, the diseases have greately* increased. New ones are yet coming into being. The bodies of the people have grown weak, devoid of *vitality* and disease-ridden. The western method of treatment for these diseases is being found by the people very costly. On the other hand, Ayurveda has been interwoven with the very life of the people in India, just like religion. Under thousand years of foreign rule, it has received no opportunity for progress; yet it has remained as the very breath of our people. It will really be considered an ill luck of Bharat, if our democratic government will not look to this *state of things*. The *riversides, streamlets and forests of seven lacs of* towns and villages in India, which abound in varied herbal, animal and *mineral drugs* are *verily the Aushadhalayas in themselves*. They can be taken advantage of by the government only if it affords encouragement to Ayurveda. The Indians have been taking their benefit through Vaidyas. By doing so, not only will the people keep themselves free from diseases, but crores of rupees being drained away abroad for purchase of foreign medicines like the flow of the Ganga, will also be saved.

The British has used allopathy as a means to perpetuate their rule in *India and to take away enormous amounts of money to England. It was* their policy deliberate to patronise Allopathy, disregarding Ayurveda If our popular government will continue the same policy, Ayurveda will require some more years for its uplift but Bharat will surely witness its downfall or degeneration.

Through this meeting at Rajkot and similar others held in many towns and villages of Saurashtra and Gujarat, the Vaidyas and the people *enmasse request* our Hon'ble the Prime Minister and Hon'ble the Health Minister that in the proposed conference of all the Health Ministers *at New Delhi, they will be kind to extend a really great support to Ayurveda.*

Shri Bhuvaneshwari Pith,
GONDAL Kathiawad India.

ॐ तत्सत्
श्रीचरणतीर्थः ॥



[4]

An Article on Dhatuvad in the "Sunday Times" of Madras

(24-9-50)

A News-Article in "The Sunday-Times" of Madras on Researches in Dhatuvad (Alchemy) being carried on in Shri Bhuvaneshwari Research Institute, Gondal under the supervision and guidance of SHRI CHARANTIRTHA Maharaj

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Man who could turn mercury into gold:
Public demonstration in Birla House.
Sale proceeds donated to charity.

Atomic research has revealed that it is possible to convert mercury into gold by subjecting it to atomic bombardment. But the gold made by this way is not worth the trouble because of its high cost.

But in India, there is a science known as Rasa Vada by which base metals can be made into gold at no cost at all. The science is now lost but a decade ago a Pandit had actually demonstrated at Birla House how, mercury could be made into gold. The Pandit, who performed this miracle, is now no more, but the secrets of this science are available to any research student at the Rasashala in Gondal.

This is what Shri S. V. N Bharathy says in Rasa Vada, a small booklet published by Ayurveda Bhusan, N. V. Sastry, Ayurvedic Institute, Bangalore 3.,

LONG LOST SCIENCE

The science of Rasa Vaada or metallic alchemi, he writes, was long lost to us being suppressed during the middle ages as a criminal act connected with counterfeiting metallic coins and bullion currency.

Rasa Vaada being the common name for metallic alchemi and psychic alchemi we get a number of books with the same or similar names dealing with each of the subjects. For instance, Rasa Ratnakara is an ancient manual on metallic alchemi while Rasa Ratna Pradeepa is a manual of psychic alchemi. Similarly, Bhava Prakash is a manual on behaviourism, dramaturgy, metallic chemistry and Ayurvedic medicine.

There are many other manuals on Rasa Vaada, metallic alchemi, which are not yet published, for instance, Rasarnav, Ramadas Swami Dhatuvad, Gorakha Natha Dhatuvad, Ananda khanda etc.

GOLD FROM MERCURY

In 1947 it was reported in the April issue of the Ayurveda Maha Sammelana Patrika, the official organ of the All India Ayurvedic Congress, that Pandit Krishnapal Shastry of Benares demonstrated before the late Mahadev Desai, the Secretary of Mahatma Gandhi, the converting of mercury into gold. For a second time, he demonstrated in 1947 in the Birla House in the presence of Sait Jugal Kishor Birla and a number of other prominent people by converting 36 pounds of metallic mercury into gold which was, after all critical evaluation, auctioned and sold away for Rs. 75 000 and the amount was given over on the spot in charity. Thus the manufacture of gold from mercury is no longer a myth or fiction and that it is a solid fact, was proved to the hilt.

DEMONSTRATION

In September last year, we were informed by His Holiness Shree Charana Tirtha Maharaj that he was promised by Pandit Krishnapal Shastry that he would participate in the organisation of a scientific laboratary in the R sasbala Aushadhashram Gondal and that the organisation which was fairly in progress, had to be stopped due to the disappearance of the Panditji after the demonstration in the Birla House.

On enquiry we were informed by Birla that Pandit Krishnapal Shastry became a Swarga-wasi. On further enquiry, we learnt from Kaviraj Pratap Sinha, the principal of the Ayurvedic College, Benares Hindu University, that after the demise of Pandit Krishnapal Shastry, his brother was also not seen and no information was available about his whereabouts. We were at the same time told that the demonstration of manufacture of gold from mercury was a fact and that he had witnessed the demonstration.

NEED FOR REVIVAL

We are now afraid that the whole of the investigation experience and learning of this extremely useful art and science was lost to us especially when we are economically depressed at the present time. It is only a scant consolation to learn that the whole of the manuscripts from which the late Panditji learned and practised the art are all now available in the Rasashala in Gondal and that His Holiness Shree Charana Tirtha Maharaj is well acquainted with the process adopted by the Panditji. It remains to be seen how much of the lost art could now be revived without the illustrious Krishnapal Shastry.

Instead of these sporadic private and individual efforts, it would be appropriate, even expedient, if the Benares Hindu University itself takes up the matter and accommodates the experiments on Dhatu Vaada and allied sciences, inviting, if necessary, experts like His Holiness Shri Charana Tirtha Maharaj and others, creating scholarships and fellowships in Ayurveda and Indian sciences.

ARTIFICIAL GEMS

At the same time, it will be the sacred duty of the present and past presidents of All India Ayurvedic Congress to start investigations into the matter and organise support and co-operation for the scheme of the scientific laboratory proposed and perhaps in progress in the Rasashala Aushadhashram in Gondal.

It will be very interesting to learn that the Ruddhi Khanda Vadi Khanda since published by the Rasashala Gondal, contains a number of very valuable prescriptions for not only manufacturing gold from lead and copper, but also the manufacture of artificial gems like the diamond, ruby, the sapphyre, the topaz, the emerald etc.

Sunday Times 22-10-50

Shri Charantirta Maharaj Shrie's reply and supplementary remarks on the article on Dhatuvad published by the Sunday Times of Madras in its issue of 24th September 1950. This was published to-ether with the photo of Rajvaidya shri, in the issue of 22nd October 1950 of the Sunday Times.

[He says he can make gold from mercury if Govt. helps him with research facilities. Gondal Vaidya's challenge. Can mercury be turned into gold? In our issue Dated 24th September, we had published how one Pandit Krishnapal Sastry of Benares had turned 38 pounds of mercury into gold in the Birla House in the presence of many prominent figures and how the gold was tested and auctioned for Rs. 75,000. Shortly afterwards, the Pandit, however, disappeared. But the secret of making gold is not lost. It is there in the old manuscripts of Rasashala Aushadhashram Gondal, and in the following communication to us, its owner Rajvadya J. K. Shastri, says that he can produce gold if sufficient encouragement is forthcoming from the Government-**Editiorial Notes.**]

The Editor,
"The Sunday Times"
MADRAS (S. Bharat)

The Rasashala Aushadhashram
GONDAL Dt. 7-10-50.

Re.:-Article on Dhatuvad as appeared in the Sunday Times of 24-9-50

Dear brother,
Ashirvadas :

1. I am very glad to receive from a friend of mine at Madras a clipping of the Sunday Times, dated 24-9-50. If persons like you evincing interest in our ancient lore come forward to encourage us, we can be very helpful to our country by carrying on research in such secret sciences. But our present government is solely after Allopathy. It will be inspired to support the research of secret miraculous things from our ancient Shastras, only when the God has so destined the welfare of our country.

2. This science of Dhatuvad has not been lost in early times, in middle ages or even to-day. The fact is that the Brahmin Sadhus well-versed in it do not come forward in the public. Under the rule of the British, they had thought that their mysterious lore will be utilised to benefit an alien country. To-day, even though they are a free nation, they see that the religion, places of worship, learned Brahmins and cows are treated with disdain. So if they give the benefit of their knowledge to the State, they think that the former ones will meet with greater harassment. So high-souled persons, possessing such Siddhi of Dhatuvad, do not wish to give its benefit to the State.

3. The success of this Siddhi also depends upon religion and Mantra Shastras along with Prayogas. It has been so ordained by the Scriptures and the guiding preceptor that a person endowed with this Suvarna Siddhi should not use its wealth in the least for himself or his family members. It has been prescribed to be used for the protection and nourishment of Brahmins knowing Vedas, cows, religion, scriptures, religious places etc. In time af grave emergency, it can also be utilised for the good of the country.

4. In Shree Bhuvaneshwari Granth Bhandar of the Rasashala Aushadhashram, there are 17,000 mss. on 42 different subjects. Of these 500 manuscripts are on Ayurveda and about 75 on Dhatuvad. Of these, we have got published the two:- Ruddhi Khand-Vadi Khand and Rasa Prakash Sudhakar. It is not true that Rasa Ratnakar, Rasa Ratna Pradeep and Bhav Prakash are books on Dhatuvad-Rasa Vaad. Rasa Ratnakar's author is Shri Paravati Putra Nityanath. It is in five parts-Khandas, three of which deal with the treatment of diseases and are printed in Bombay. Its fourth and the fifth parts-Mantra Khand and Ruddhi Khand have both been published by us. Nagarjuna's Rasa Ratnakar is yet unprinted.

5. We have got many books and mss. on Dhatuvad. The following are the chief among them.

1. Rasa Kachha Putam.
2. Sapta Dhatu Kalpa (Rudrayamal)
3. Parad Kalpa "
4. Gandhak Kalpa "
5. Gorakshnathi Paddhati
6. Ramadas Swami Dhatuvad
7. Jain Gorji Dhatuvad
8. Suvarna Tantra
9. Vaidya Bhaskaroday
10. Ratna Patal
11. Dhatu Kautuk (Nityanand)
12. Nagarjun's Rasa Ratnakar
13. Parshurama Tantran.
14. Rasahridayam (Govind Bhagatpad)
15. Rasaratnakar Nityanath Siddha.

Dhatuvad is also embodied in many mss. of Tantra such as Dattatraya Tantra, Uddish Tantra, Harmekhla Tantra etc. and those of Jainism. These 800 mss. on Tantra and 1200 mss. on Jainism are here with us.

6. On 27-5-1941, on Three Occasions in the month of Jyeshtha of Samvat 1998, my friend Shri Krishnapal Shastri had converted mercury into gold in the Birla house, New Delhi in the presence of Shri Amritlal Thakkar Bapa of Harijan Sevak Sangh, Goswami Shri Ganesh Dutta, Sitaramji Khemka, Chief Engineer Wilson, Shri Birla Sheth, Viyogi Hari and others. Ten months after in the month of Chaitra, Samvat 1999, March 1942 he had for a second time converted 38 lbs. of mercury into gold at Rishikesh. Late Shri Mahadev Desai, Goswami Ganesh Datt, Shri Jugal Kishor Birla and others were present this time to witness it. The goldsmiths tested this gold

with acids and other methods and it was found quite pure. Auctioned on the spot, it fetched 75,000 Rs. The third time, in December 1942, when I was the President of the All India Ayurvedic Congress at Lahore, he had *converted 10 tolas* of mercury into gold in my presence, when 25 other Vaidyas were also with me. This gold was sold there and then.

MYSTERIOUS DISAPPEARANCE

7. It is a matter of deep regret that the State, Mahatma Gandhiji or Sheth Jugla Kishor Birla could not afford safety or protection to Pandit Krishnapal Shastri, though he had openly demonstrated his miraculous powers. I doubt whether Pandit Shree Krishnapal Shastri and his brother might not have been kidnapped away by some unknown persons, for the European war was *in progress* then *and* there *were rumours that the* British were behind the kidnapping as they were sorely in need of gold. One British Engineer, Wilson had seen that Prayoga with his own eyes and was hence convinced that in time of distress, such men can be useful to his country. Otherwise, how could both the brothers disappear at a time, while travelling from Benares to Delhi ? Pandit Shree Krishnapal is said to have been died, but no one knows where his dead body was burnt. Until this be ascertained, the dubt expressed above stands. Really, doubt surrounds his death, much like that of Shree Subhash Chandra Bose.

ANOTHER INSTANCE FROM MADRAS

8. Fifteen years before, one Sanyasi *from Shringeri Math*, named Amrutanand had met me and told that one Brahmin from Madras or an adjoining place used to convert mercury into gold. But that Brahmin had disappeared all of a sudden. Thereafter his wife and children used to get from some one in the Government house Rs. 100/–every month, which were stopped after 10 years. Pandit Krishnapal too may have suffered the same fate.

9. At Lahore, Pandit Krishnapal had promised me. " I am sure that the Gondal Rasashala and Shri Bhuvaneshwari Pith. will accomplish the welfare and uplift of the country, religion, temples and scriptures. So I shall confide this PRAYOGA to you.

I cannot utilise even a pie from this PRAYOGA for my personal use or for my family. I shall help the Rasashala with my knowledge and it can maintain me and my femaily." I had agreed to all that Shri Krishnapalji had proposed, but six months, after, I heard of his disappearance. In 1936, Krishnapal Shastri had come to Gondal and had copied out some of my mss. on DHATUVAD, before he left, in 1940 when he had attained this Siddhi, he used to say that he had accomplished it with the help my mss. and the grace of a preceptor he had met in the Himalayas.

10. We have not yet established PRAYOGA SHALA for this PRAYOGA. We wish to do so in near future. In the beginning, hundreds of PRAYOGAS to be performed will require a considerable expense. To test and perform these one by one, various YANTRAS will have to be made on the basis of Shastras. A preliminary expense of about two lacs of Rs. will have to be made for this. Experienced scholars, well-versed in Rasayan Shastra, will have to be kept to help me. For all this, a monthly expense of five to six thousand rupees will have to be incurred. If the Government or wealthy persons undertake to provide for such expense, we hope to accomplish that SIDDHI within two or three years. If this happens, mss. on DHATUVAD which we have collected at an expense of one lac of rupees will bear fruit and many other experiments not performed by Krishnapal Shastry can also be gone through.

PRECEIOUS STONES

11. Ratna Shastra is our unrivalled wonderful science. To give an instance: if 5 to 10 tolas of any of the pure diamonds, rubies, emeralds, or pearls, taken in a powdered form and rendered into Dravan are heated by a special process, they will constitute one large unit of stone of about equal weight. After crystallinsing it, this single jewel will bring 5 to 10 lacs of rupees, whereas in a powdered for it would have fetched about 5 to 10 thousand Rs.

12 Such PRAYOGS are there in the mss. with us. We have not yet experienced them. To do so, books on this science

will first be required and through study will have to be made to understand their meanings. YANTRAS and apparatus for team will have to be made. Quitting aside all other works, one should then devote oneself whole-heartedly day and night to such PRAYOGAS. Then alone can success be obtained in due time. We are in a position to do all this.

13. In Europe and America, scholars carrying on such reseaches are *given all facilities by* the State, which also maintains their family. They pass their whole life in their research, with state help. They have not got books like our scriptures. They have to do every thing with their own imagination or intelligence. Compared with them we are much better off as we have got Shastras bequeathed to us by our ancestors. But our rulers and leaders, who have imbibed western culture, have so far shown no faith in them.

14 I had talked to my friend, His late Highness Maharaja *Shri Sir Gangasinhji Bahadur of Bikaner about Pandit Krishnapal* Shastri's PRAYOGA. He knew that Shastras pertaining to it were in the *Gondal Rasashala.* So to establish a *PRAYOGA SHALA* for such research he had promised to give me 50 lacs of rupees, vast site of land and use of mss. in his state. As such I had in my presidential address at Lahore proclaimed my desire to establish Gangasinh Dhanvantari Nagar. Its sketch map was printed in thousands of copies which were distributed there. With the Maharaja's death, the scheme however remained unfullfiled.

In memory of Gandhiji, Suggested plan; New scheme.

15. Since a year, I have entered into correspondence with Babu *Rajendraprasadji, President, the "Gandhi Memorial Fund"* with a wish to establish Mahatma Gandhi Dhanvantari Nagar at Rajkot, where Gandhiji had grown up and which he regarded as his native place. If this Dhanvantari Nagar be established, work for *PRAYOGAS* on *DHATUVAD can be carried on there* along with other researches in Ayurveda. In Rajkot, the Rasashala owns land with building measuring *40,000 sq. yds. valued at* four lacs of rupees. I have thought to give over this land to

the Saurashtra Government or the Central Government at a certain fixed price for the establishment of Mahatma Gandhi Dhanvantari Nagar. I had a talk in this matter with the Prime Minister of Saurashtra Shri Dhebarbhai who had been on a visit to the Rasashala on 30-9-50.

16 Even if the the PRAYOGA becomes successful, I do not wish to have any personal gain from it. I maintain myself and my family from the Rasashala. I want to strive for this PRAYOGA only after I receive an assurance that the PRAYOGA if successful will be used for the good and uplift of the country, the religion, temples, Brahmins and cows. Such is the injunction to me from my preceptor of this Science. But for this, I do not wish to devote my life, intellect and knowledge to this PRAYOGA, even though ten lacs of rupees be placed in my hands for it. I am confident that if I work after it for two or three years, Bhagavati Bhuvaneshri will give me success in it. I do not want to say at present whether this is destined or not.

17. As you evince faith in our ancient Shastras, champion and encourage their cause, I have been actuated to address this lengthy letter to you. Otherwise, I do not write about it to anyone. This work cannot be done with success by University laboratories or students getting scholarships; for the basis of this research is on mss. pertaining to it. It is doubtful whether at any other place has such collection of mss. and books on this subjects as the Bhuvaneshwari Grantha Bhandar of the Gondal Rasashala has. If Mahatma Gandhi Dhanvantari Nagar be established, these books and mss. will be taken up in use there under my supervision or I shall use them when a PRAYOGA SHALA will be established in the Rasashala as means and facilities will permit. Some of these mss. I had got from Swami Shri Achyutanandji in Samvat 1962, when I had stayed with him on mount Girnar for nine months. Within the next forty five years, their stock has greately increased. This is a secret work to be done in secret. It can be successfully accomplished by him only who labours firmly alone, in private, aided by God's

worship and penance, freed from all wordly troubles, possesses all means and is an expert scholar of the subject. Such a Niyamak may seek the assistance of others, when required.

It gives me pleasure to send you herewith a copy of my letter to Babu Shri Rajendra Prasadji and other literature.

उत्पत्स्यते हि मम कोपि समानधर्मा कालो ह्ययं निरवधिर्विपुला च पृथ्वी ॥

With blessings. ॥ ॐ तत्सत् ॥ Yours faithfully,

श्रीचरणतीर्थः ॥

RASESHACHARYA SHRI

SHRI CHARANA TIRTHA MAHARAJ

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[5]

Exhortation of the Western Scholars for Ayurveda.

FROM:- Col. Walter Seth Kippis, M. D., P.h. D.
Consulate of the Dominican Republic,
300 Carteret Place,
ORANGE, N. J., U. S. A. June 28th 1951.

To Rajvaidya Jivram Kalidas Shastri,
GONDAL (Saurashtra, India).

My dear Rajvaidya,

Close to a year and four months have passed since I attended the ALL INDIA AYURVEDIC CONGRESS sessions at Delhi. This attendance was towards the end of my stay in India. At that time I received a most welcome invitation extended on your behalf to visit you at your location in Kathiwar. I considered the invitation an honour and hoped to have the pleasure of meeting you personally knowing you to be one of the brightest lights in the world of Ayurveda and philosophy of the Rishis. I was also while at Kathiawar to visit the Maharaja of Navanagar whose Maharanee has done much in support of Vedic culture and whom my wife was anxious to meet and visit with Dr. Mehta whom I met a number of times and whose new translation of Charka intrested me very much. All these plans were based on our inability to secure passage back to Europe, as shipping was crowded and my wife dose not like to fly, suddenly, out of the clear sky I received a wire from the Director of the Lloyd Triestino that a fine cabin was to be had in a short time. All my previous plans were cancelled and I had to leave. I frankly felt that I missed much by not meeting you, knowing of your status in the world of learning.

The reason for my coming to India this time as I have been there before was to complete the work which I started many years ago when I became insterested in Ayurveda. I had a long and extended correspondence with your successor as President of the All INDIA AYURVEDIC CONGRESS Rajvaidya Manindra Kumar and was supposed to take final examinations at Hardwar for an Ayurvedic degree. It is true that I have another degree but I wanted a higher one and worked hard to get it. Unfortunately while I was on the way to India he passed away. It was a shock to me and I probably would have turned back if it were not for meeting my old friend Dr. Lakshmipathi and then knowing that Pandit Shiva Sharma, Dr. Mehta, Dr. Srinavasa Murti and others whomI know, I decided to attend the Congress. I have done it not like an outsider attending every lecture (having some one to translate for me) eating with the masses and so on.

I keenly felt the absence of such lights of the past as Pandit Malaviya, Mahamahopadhyaya Gananath Sen and *others whom I have known in the* past. Well, Panditji that is the story of Ayurveda and to my failure to see you. Now as to the way of this letter. I am beginning to think of another trip, not in a week or a month but within the foreseeable future probably in 1951 and wish to get in touch with you so that you may extend the invitation to visit you. I am no trouble as I eat Indian food and while a Colonel in the Army learned to sleep wherever there is room. Thus Gondal which has no European Hotel will not be a deterent to my visit. I note *with pleasure that you have been honoured by a number of Western* associations, which I am sure is well deserved. Even the most learned man dose not fail to appreciate the appreciation of his talents. With my most respected good wishes for the continued good work which you are doing and for your personal welfare, I am.

Yours sincerely,
Sd./-Col. Walter Seth Kipnis.

Our Reply]
Col. Walter Seth Kipnis, Ph.D., M.D., Ayurvedacharya,
300, Carteret Place, 29th August 1951
ORANGE, N. J., (U. S. A.)

My dear learned *friend*,

I acknowledge with deep thanks your letter of 28-6-51 received by me on 2-7-51 in due time. Immediately the copies of the same were dispatched to H. H. the Maharaja Saheb, H. H. Maharani Saheb and Dr. Mehta at Jamnagar, so that they may be *familiar with the contents of your letter.*

During the Delhi Session of the Ayurvedic Congress, on *coming to know* that you had been there to participate, I had directed my sons, with some literature of my Institution, to invite you to visit my Institution at Gondal. It was a duty incumbent upon me to invite and honour you, a great scholar and admirer of Ayurveda. But according as stated in the *letter, I learn that you had to hasten up for America and you* could not accede to my invitation. It was very interesting to me

to know about you through my friend and the ex-President of Ayurvedic Conference, Rajvaidya Manindrakumar Mukerjee. His sad demise has inflicted a heavy loss upon Ayurveda and friends like you. In the Delhi Session amongst the assemblage of the Vaidyas, and honoured guests, yours was a note-worthy attraction.

I feel highly pleased to learn that you intend to visit India again in 1952, but at the same time I have a doubt raised in me, whether the recent gradual evolution of warlike atomsphere in India, Pakistan, Europe, America and Asia and its probable horrible outburst during three years to come will make it possible for you to visit India or not. Still however when you will visit Rasashala and Jamnagar in 1952. I shall be much pleased to welcome you. Here, I have the good luck to entertain as my guests many of my friends from Europe and America. Similarly, I would consider it a matter of high regard and pride for myself, my Institution and the whole of Kathiawar, when a scholar, a great admirer of Ayurveda and an American gentleman like you will give us by your visit the good luck to honour and entertain you.

You are right to suppose that there is no European Hotel in Gondal. Be it or not, we have in our Rasashala Aushadhashram a well equipped Guest-house to receive all our foreign friends and well-wishers. Your company will give us more joy and comfort as you are a vegetarian and habituated to accomodate yourself to all circumstances.

In India 95 percent of the Brahmins and Vaishyas of Gujarat, Kathiawar, Maharashtra and Bombay Presidency, are vegetarians. Similarly our family is strictly vegetarian from ancient times through heritage. We take milk, ghee, butter, and honey as animal food. Besides these, we are ordained by religion not to touch even any edible animal substance. Hence, we shall entertain you here with many varieties of vegetarien food, when you will be our guest. I invite your wife also to accompany you in the visit to our place. His Highness the Maharaja Saheb, Her Highness the Maharani Saheb and Dr. Mehta will also be cheerful by your visit and you will be pleased by our company.

I thank you for your high expressions of praise and admiration for me. I read in them nothing but the magnanimity of your heart. On account of the general attitude towards the West and its imitation, during the British rule in the past, and eminent congress leaders in the present administration evincing the same sort of attitude, we the researchers in the field of *Ayurveda and other ancient Aryan scriptures have to face many* obstacles through want of patronage and we progress very slowly in the works at hand and those intended. Hence, I do not believe I have been successful enough to reach the stage you have so kindly expressed about me. Still however the good wishes of brothers like you and transformation in the attitude of our rulers in patronising the Aryan scriptures will certainly *make our ways smooth in the service of the scriptures.*

Blessings to you, your wife and all the members of the family.

॥ ॐ तत्सत् ॥ Yours sincerely,

श्रीचरणतीर्थः ॥

(SHRI CHARAN TIRTHA MAHARAJ)



Consulate of the Dominican Republic, Orange State, N. J., U. S. A. 14th Nov.1951

Subsequent Letter

Respected and honoured Rajavaidya Shastri:

It was a great pleasure for me to receive your kind letter of August 29th. Almost immediately after that date, that is the date of receipt of your most valued letter, my wife and I had to leave for *Florida* and *Central America* and have returned but a few days ago. Thus this is the first opportunity I had to reply to your letter and to tell you how much pleasuse I derived from it.

× × × × ×
× × × × ×

His Highness the Maharaja Saheb, is one of the most interesting men I had an opportunity to observe. There is a man who understands the old and the new, who knows the West as represented by both England and U. S. A., who under-

stands the U. S. A. and the strength and weakness of its structure. It would be stupid to believe that he does not understand his own country and its inherent weakness with introduction of a democracy for which it is as yet unprepared. There is a man who if he lives long enough will play an important and valuable part in the affairs of the world and those of India particularly, and I firmly believe to the benefit of both India, its people and the affairs of the world. There is but one criticism I would offer of the Maharaja Saheb and that is I wish he would reduce in weight which would give him so many more years of useful life. While one can thus easily observe the Maharaja, Her Highness the Maharanee can only be appreciated by the kindness of her deeds. If I am correct she is the spirit which is blowing new life into the ancient learning and thus is not only glorious ornament to the honoured house to which she belongs but a person sufficiently farsighted to think of the future and of the benefits which the great masses of people will derive through Her farsighted support of ancient learning as applied to the modern needs.

The loss of Rajvaidya Manindra Kumar Mukerjee is one which I cannot replace. There is so much that we planned and hoped to do together, which now is unattainable. When I come to India I will be no problem to anyone. I love Indian food, have no particular love for meat, easily adopt myself to conditions. One can only ask that my hosts will get over their prejudices, against a Westerner, the distrust which I so often found, of ones purposes, and look on one as a brother, a fellow practitioner and just a human being. I have reached an age when small annoyances are unfelt. When the thought behind the deed is often much important than the deed. The word brother is more valuable to me than the titles I possess or the honours I received.

I hope that India is fortunate enough to remain out of the conflict which seems to be shaping up and then with a learning and tolerance acquired through ages will lead the pitiful

remains of what we now know as the Western civilization, along the path of *sense* and *recovery*. I say that, with full realization of India's weakness. Nevertheless there is still much more spirituality left there than elsewhere in the world.

It is to be hoped that you will not object to my proposing your honoured name for a scholastic honour which I have in mind. With my most sincere wishes to you.

Fraternally yours,
Sd./-Comdr. Walter Seth Kipnis.

Our Reply]
To,

Comdr. Walter Seth Kippis Ph. D., M. D.	Rassshala,
Consulate of the Dominican Republic,	Aushadhashram
ORANGE. NEW JERSEY, U. S. A.	Gondal.
My dear learned and honoured Brother,	Dt. 29-9-51.

1. I am glad to receive your *letter* of *14-11-51* which arrived here on 22-11-51 in due time. I am delighted to read the contents. It matters a little, my friend, that you have been delayed in replying to me in time, as you had been with your Dharmapatni, on your trip to Florida and Central America. Don't worry about that. I know that it oftentimes happens with every person, owing to his pre-occupations or some reasons he cannot avoid.

2. × × ×

3. × × ×

4. × × ×

5. Your exalting sentiments about His Highness the Maharaja Shree Jam Saheb are quite natural and appropriate. As I have already written to you in my last letter and from the adjoining one about Charak Samhita you will be highly delighted to learn that His Highness the Maharaja Saheb and Her Highness the Maharani Saheb are really the glorious ornaments of India. As the resident of Nawanagar State and the loyal subject I, with my descendants, evince highest pride and regard for their Highnesses and remember with honour and dignity as our Maharaja and Noble Ruler.

6. With crores of people to side me, I have always hated and contempted the prevailing political trends and short-sighted polices in our country about removing the rulers as mere pensioners in the present

administration of the country. This sort of policy would never fit in the mentality of we Indians whose lives are fromulated in conformity with our ancient glorious Aryan Culture. Race of Kshatriyas is the only community, having martial vigour, that can protect the people. Those Kshatriyas number about six crores in India at present. One crore warriors can easily be had from them at any moment. It is dissatrous for and never in the interest of India to reduce these brave warrious to mere agriculturists or businessmen. When India was governed by these Kshatriyas, *the country was strong, prosperous and rich but as a result of the policy* of dissention propounded by the Britishers, during their domain of 200 years, certain ancient culture and traditions were destroyed; still however the race did flourish under the safety and soverignty granted by the Britishers to Native States and their rulers. Ancient India governed by the Kshatriya Rulers had never experienced anarchy, widespread hunger, epidemics, state of scarcity, famine inspite of abundance of grains and such other godly and man-made calamities as are felt in these days.

7. The path on which the countries and nations of the world are running on, as it were, in these days, is the path full of accidents and annihilation. They experience it to be so in present times or will experience in future. We ardently desire that those ancient modes of administration by kings and rulers should be re-established in India and the World, if happiness and prosperity are needed. Glorious days of RAMAYANA and MAHABHARAT remind us of that golden blessed period when rulers followed the principles of administration as set up by those holy scriptures. England's present administration with king as the head of the ruling body supplies us a distant remnant of that system.

8. His Highnes Maharaja Shri Jam Saheb is a descendant in the lineage of Lord Shree Krishna, who has given a great scripture, in Shreemad-Bhagvat-Gita, to the world and who has established the mode of administration run on by kings and has announced it to be the only blessd one for people. According as expounded in my book "The History of the Jadejas," in Gujarati language, His Highness the Maharaja Saheb is 133rd in descent from Lord Shree Krishna.

9. His Highness has achieved glory and pride for India by his conspicuous place of regard at U.N.O. Beneficial achievments in the interest of the country there, are always his constant care. He owns a marvellous talent of analysing the merits and demerits of anything, he comes in contact with. He always attracts persons at him with love, kindness and affection. These traits have made him popular at home and broad. Although he is the Rajpramukh of Saurashtra, at present, he occupies a prominent place in

the present politics of India as a whole. Forefathers of both of us came over to Nawanagar from Cutch, before 400 years and hence, I have the highest pride and honour for him in my heart of hearts. We sincerely wish him again to be the virtual king of Nawanagar and the whole of Saurashtra, which in a sense he is, at present. This is sure to ensue in future.

10. Your humour in criticising the bulky body of Maharaja Shree is really worthy of a close friend and well-wisher. As a devotee of Ayurveda I would also like to request His Highness to be mindful of the same. There are so many herbs that will do the work and will not diminish the strength and vitality of the body.

11. I am much pleased to read your delighting and aptly eulogising sentiments about Her Highness the Maharani Saheb. Her Highness strictly follows our noble traditions and moral laws of our ancient culture and staunchly upholds the Aryan scriptures. Still, Her Highness is well aware of modern trends and thus combining the ancient and the modern elements like the holy confluence of the Ganga and the Yamuna, Her Highness, with rare and unusual skill, impresses on the subjects, the noble and cultural modes of life that would lead to welfare and general good.

12. Her Highness owns best merits, worthy of a brave Kshatriya woman. She occupies a considerably high status in India, in fields political and practical. 40 lacs of people of Saurashtra respect her as an ideal woman of honour, well-versed in politics and look with an eye of devotion and feelings at her, the embodiment of their ideal. They earnestly desire that Her Highness may again become their virtual Rajmata-Queen Mother which in a sense she really is these days. I do not depict all these in formal eulogy of Their Highnesses, but I simply reflect the regards of the people and my sentiments arising from my close association and experience with them. May, Their Highnesses live long enough to share in the uplift and progress of India and achieve glory to the noble dynasty they belong.

13. Rajvaidya M. K. Mukerjee's loss in the field of Ayurveda is too heavy to be borne and irreparable. We selected him as the President of the All India Ayurvedic Congress at Rajkot in 1943. Thereafter he came on scene more conspicuously and served the cause of Ayurveda with ardent zeal for six to seven years and alas, the bright star was extinguished in so tender an age! Who could have imagined this dismal fate in the farthest future even! While he was at Hardwar both of us had chalked out a long plan for the progress and development of Sanskrit and Ayurveda. We had proposed to begin the work at my place–40 thousands yds. of land–at Rajkot. I had undertaken to collect an amount of 20 lacs of rupees for the project. But, my friend, it was not destined and I lost a zealous young friend in him.

14. I appreciate your feelings in not being burdensome to friends, but India is a country that evinces godly and divine love towards guests. "अतिथिदेवो भव ।" Consider your guest to be your God is our sacred aphorism. It is interwoven in the homely lives and duties of Indians. Only the people under the impression of English culture and so-called forward persons imitating the west, keep the business view point in forefront, in treating their guests. But only ten percent of Indians come into this fold, while the rest of people still follow the ancient culture and traditions and never manifest a little bit of self-interest or apathy in treating the honoured and respected guests. It is true that they would receive them to the best of their means and manners. It is never in the nature or good conduct of we, Indians, to look with disgust at our guests, be he our relative, friend, Indian, European, Muslim, Christian, nay, even an outcast. On the contrary we consider it to be a sin to have such feelings. We also thus receive and welcome all our guests most cordially and manifest our feelings of love and sincerety to the best of our ability and thus win their hearts Recently I had the honour to welcome my friend Reverend father Santa Pau of St. Xavier's College, Bombay. He took delight in our homely Indian dishes and inspite of sitting arrangement for dining at the table, specially made for him, he squatted down with us on wooden seats on floor. We

have got a stylish guest-house here, suitable to our European and all other friends.

15. Titles, *honour, degrees*, power, position, status etc. are all important for practical purposes in wordly affairs only. They are all secondary in view of close friendship. We must respect, regard and honour western scholars like you establishing and adding *to the glory of Ayurveda in your countries. In this sense* you all are no less than our brothers, nay, members of the family.

16. True, that India is fortunate enough to remain out of the conflict that seems to be shaping up the world of to-day. *But when the world will be divided into two* water-tight compartments to carry out the conflict, it would be impossible for India to be unaffected, because the Britishers have left the *country in such a merciless condition* and so precarious a predicament has been created by them, that willingly or not, those having reins of administration of the country in their hands will have to be driven into the depth of the dismal conflict. *Partition of India is a terror-stricken and disastrous event in* the life of India. It brought out with its birth untold calamities on crores of persons and their properties worth hundreds of crores. India had to manage, with tears in eyes, for one crore of Hindus to re-habilitate. These helpless refugees had been *forced* with aching hearts and soaring eyes to leave their dear, established birth places of long residence, with properties of thousands of rupees and were reduced *to penury*, pauperism *or poverty*. Two crores of people yet in Pakistan are leading a life of misery and slavery, whereas, 4 crores of Muslims are completely safe and happy in India. They are as free and secure as the Hindus here and enjoy equal rights and priveleges. Not only that but they hold high ranks in the administration of the country. For instance, out of eight ministers at the centre there are two Muslims. Many others occupy the high posts of Governors in the provinces. There Ministers are handling important port folios like those of Education, Railway, Trade, Transport, Telegraph, Broadcasting etc.. On the contrary there *is* not a single Hindu in Pakistan, holding such a high post.

17. Supposing the war becomes a possibility in near future it would result from the destructive British-sponsored policy of Pakistan, and problem of Kashmir, so ignominiously created by them. The policy of Anglo-American block is to allow Pakistan half the portion of Kashmir, to establish their military bases, to erect aerodromes and to obstruct the Russian path of coming over to Asia. On the boundary of Kashmir there are the China, Tibet and Russia. They will also in return make reactionary preparations in those countries on the opposite side. Thus flame of fire will burst out from these circumstances, sooner or later. For the ensuing five years the world will be ensnared in a big turmoil. And thereafter, I foresee, that the world will see the days of peace and prosperity.

18. Thank you, for the kindness of proposing a scholastic honour for me. I have received so many honours from Europe and America, so far. One sent, so kindly by you shall be received with thanks.

19. × × × × × ×

20. Excuse me, the letter has been elongated but naturally enough to cover the answer to all the points in your letter.

21. I convey blessings of Divine Mother Shri Bhuvaneshwari to you, your Dharmapatni and children that may you live long, be happy and prosperous.

Yours sincerely,
श्रीचरणतीर्थः ॥
(Purvashram Rajvaidya J. K. Shastri)



[6]

Apathy of the West towards Allopathy and increasing inclination towards Ayurveda.

FROM:–

Dr. Phil. h. c. Dr. inr., Karlheinz KLAAS
President NEBA, Director ICO.
Villa Rampiga, Near Grancia-Lugano.
SWITZERLAND
Sept. 29th 1951.

To:– Knight Commander,
SIR Rajvaidya JIVRAM KALIDAS SHASTRI K. C. M. G. et
The Rasashala Aushadhashram,
GONDAL (Kathiawar INDIA)

Dear Sir,

Your address has been given to me by Dr. D. Lloyd W. Abeyarat M. D., M. D., D P.T., K.T. etc., Balangoda, Ceylon, who also wrote that I may place the following questions before you:

For many years I have occupied myself with the study of medic problems and, here in Europe, I am a specialist in natural medici working on the lines of Paracelsus. You probably know that among ma European people a vast aversion against the so-called school medicine Europe exists. And this aversion very often is justified. My intensi studies on these questions have again shown me that Oriental medic (Ayurveda) would meet immense interest in Europe. This fact caus me to occupy myself further with Oriental medicine.

Here, now is my request: would you be so kind as to let me ha books which give an insight on the basic facts or Oriental medici (Ayurveda), particularly with regard to the forms of diagnosis, most used pharmaceutics etc? Those books could be written in English, Frenc or German. According to Dr. D. Lloyd W. Abeyaratne you are hi Guru and therefore I should be very happy if you could give me som individual advice as to how I best could build up my studies on Orient medicine and which points have to be most considered, I hope not to go too far with my wish by asking you this favour, and you may take note that my request is due to the immense scientific wish of a student of Ayurveda. Please let me know how much I owe you for fulfilling my wishes and books. Payment could be made in USA-Dollars, English Pounds or Swiss France, just as you wish.

I should be greately honoured to hear from you in the very near future. Please accept, dear Sir, my best personal wishes and I am with the wish:

May All beings be happy
Yours in the Dhamma:
Sd/-Dr. K. H. Klaas.

Director of the "International Circle of Culture"
President of the New European Buddist Association.



Our Reply]

To,

Dr. Karlheinz Klass, Dr. Phil. h.c. Dr. iur.
Director ICO, President NEBA,
Villa Rampiga,
Near Grancia – LUGANO.
(SWITZERLAND)

From:
Rasashala,
Aushadhashram
Gondal Dt. 16–10–51.

My dear Brother,

I am in receipt of your letter dated 29–9–51. I am glad to read therein that you got my address from my pupil Dr. Lloyd of Ceylon. I have also noted with pleasure your strong propensity for the knowledge of Ayurveda. It gives me great delight to know that you are an expert in natural medicine, you treat patients on that line and you evince an interest in and study of the problems of oriental medicine.

It is known to me that in Europe there is a growing aversion against European medicines, since last many years; not only that, but by my experience of 45 years in the field of Ayurveda and consequently treating lacs of patients from many countries of Africa, Asia, America and principally of India, I have come to form an idea that despite their attractive, charming and decorative packings, people of the whole world are gradually developing disdain towards European medicines. The reason for this is the immaturity of the Allopathic system of medicines, instability and proneness to change in the facts and truths and the general popular belief that they are merely in the stage of experimentation on human life.

As is admitted by pre-eminent research workers, of Europe and America, in the field of Ayurveda, the antiquity of Ayurveda dates back with and stands parallel to the period of the four Vedas-the Rig, Yajur, Saman and Atharvan. According to the principles based on our ancient Jyotisha Shastra (Astrology) we believe the Vedas to be existing more than one lac of years back. Even the European scholars admit their existence as far back as 20,000 years ago. Since last fifty years western scholars have been increasingly attracted towards this great Science of Ayurveda, the principles of which have been decided and translated into action since times immemorial, the expiry of a period of thousands of years have not in the least affected and changed whose basic principles and the merits of medicines as delineated in that science are experienced as advantageous as before to the people of the whole of the world. Hundreds of those scholars to-day are studying Ayurveda intensively with interest and speak for this Shastra in high laudable expressions. For some instances, in the matter, you may please refer to and read in my Presidental address of the 31st All India Ayurvedic Congress at Lahore, a book-let dispatched to you to day. with other literature of my institution, for your perusal.

On knowing your eagerness for the study of Ayurveda, I am very much pleased to have one more friend added to my European circle of lovers of Ayurveda. I suppose, you might not have studied Sanskrit. You must be knowing that all the original texts on Ayurveda are written in Sanskrit. They number about 700 and out of them I possess 300 mss. among the 17,000 mss., I have in my Bhuvaneshwari Grantha Bhandar. 200 great and small works on Ayurveda are found printed and published so far. Books for study amongst them are Charak, Sushrut, Vagbhatta, Bhavaprakasha, Sharangadhar, Rasaratna-Samuccheya, Rasaprakash Sudhakar, Bhaishajyaratali, Ayurveda Prakash, Rasoddhar Tantra etc., Several of them have been translated into English. Eastern scholars have been studying Ayurveda, having mostly relied on these texts. I have got several such editions with English translation in my library, but there is only a single office copy of each. Hence, I will inquire about those books and the places from which they can be obtained and then I will inform you about that later on. The Sushrut amongst those books is a work on Surgery. It is printed in three volumes with English translation. Charak, Sushrut and Vagbhatta are the three Samhita works of great importance in Ayurveda. The editions with English translation of them are mostly unobtainable to-day. Charak Samhita is a great work and reputed western scholars have evinced such deep faith in the work that it is believed that if patients are treated according to the systems advocated in the Charak Samhita, best results would be achieved and no other exact, harmless, life saving and unique method, standing in its comparison, would be required nay, would not be found existing.

A scholar and vaidya of Calcutta had, 35 years ago, translated the Charak Samhita in English, but that is not available these days. Thinking it to be so, the Rajpramukh of Saurashtra, the member of the Indian delegation to U.N.O. and the Maharaja of Navanagar Jam Saheb His Highness Shri Sir Digvijaysinhji Saheb and Her Highness Maharani Shri Gulab Kunvarba Saheb, as whose loyal subjects we always take pride, in order to encourage the propagation of the multifarious advantageous of Charak Samhita in India and all parts of the world and to enable the people of the world to be the most profited by it, their Highnesses facilitated and patronaged the research work of the Charak Samhita before 10 years. This work has been completed since three months. It was first presented to our President Dr. Babu Shri Rajendra Prasadji. Six lovely volumes have been prepared and they cover 5000 pages. It is valued at Rs. 125 or 27 to 30 American Dollars.

In bringing this book to light my friend Dr. P. M. Mehta M.D., etc., scholar of Sanskrit, lover of Ayurveda and holding high degrees in

Allopathy, has admirably endeavoured for ten years for the completion of this work in collaboration of several other Scholars. Original Sanskrit text is translated into three languages: English, Hindi and Gujarati. The volume is of extreme importance, considering the exhaustive information given in it about the history of Ayurveda and other useful material. Maharaja Jam Saheb has donated and spent 10 lacs of rupees–2½ lacs of American dollars in the project. This book can be had from Dr. P. M. Mehta, The Gulab Kunverba Ayurvedic Society, Charak Bhuvan, Jamnagar, Kathiawar, India. I have sent a copy of your letter to Dr. Mehta so as to introduce you to him. You may also write to him directly. This Chark Samita will furnish you all the information you require about diagnosis, pharmaceutic, etc.

Many works on Ayurveda are worth translating into English, French, German and other languages, but the task is very expensive and requiring hard labour. If our institution can achieve financial assistance from elsewhere, we can employ worthy scholars and accomplish the task under personal care, supervision and labour. If it becomes a possibility the highest of advantage of the best existing system of medicine-the Ayurveda can be made available to the whole world.

May Mother Shri Bhuvaneshwari and Bhagwan Buddha bestow blessings upon you and the family. ॥ ॐ तत्सत् ॥

Yours sincerely.

श्रीचरणतीर्थः ॥

(Purvm. Rajvaidya J. K. Shastri).

Another Letter]

To
Sir Kt. C. Rajvaidya J. K. Shastri,
M. D., M.E. etc.,
GONDAL (Kathiawar)

From:-
Dr. K. H. Klaas
Switzerland
20th November, 1951,

My dear Brother,

It is with great thankfulness that I have received your letter of October 16th, 1951. Your valuable information have found my vivid interest I was especially happy to find so many proves of mutual understanding.

The failure of the European medical science is not an isolated apparition, but just one of the many symptoms of the absolute failure of the European spirit, or spiritualism. The

entire spiritual development in Europe has gone wrong ways for hundreds of years, causing a terrifying externalisation of every object, as well as to an exaggerated materialism, going to extremes. The consideration of the internal forces of man has been neglected entirely. What Europe needs most and alone can save this continent is the return to the valuable sources of the Asiatic spiritualism. For many years I have been fighting for this idea; also by means of articles in periodicals ("Our European Mission"), which have also appeared in Asiatic and American newspapers. This basic mental attitude has brought me in sharp opposition to the still ruling powers in Europe, thus my idealogical crusade is a steady battle.

It is essential that public groups in Europe be absolutely ready to comprehend the mistakes of the European spiritualism and to wish a basic change in this regard. If those powers are not very much visible as yet, they are nonetheless latently present and at the given moment they will no doubt take on successfully. The International Circle of Culture (ICC), presided by the undersigned for a long time has been propagating the return to the spiritual powers of Asia. Very important is the accentuation of true ethics, which alone must and can be the basis of all our activities; this refers to the individual as well as to the whole. This point of view is one of the main factors that European medical science cannot be tolerated anymore in its present status, as it is one of her most propagated believes to attain her remedies by torturing innumerable thousands of animals. To attain a profit by causing others to suffer is always an act which from the ethical point of view must be rejected. There is not a single philosophical sophistry that could justify bad means to attain a "good" end. An act, ethically wrong, is however, in any case condemned from the beginning and will end in a failure. This is probably the main reason for the failure of the European medical science and Ayurveda is basically an ethical one, we believe it to be of great importance for European man to get acquainted with Ayurveda and thus to conquer European medical science.

There is no doubt that heavy battling will start at the moment principles and possibilities of Ayurveda begin to take foot in Europe. This conflict would however, not merely be a "discussion" on purely scientifical terms-which would be highly welcome but the European medical science will no doubt take advantage of all the churchly and public (state) powers for a backing-up to oppress the truth. The representatives of the European medicine are to be found not only among physicians, university professors, a. s. o, but and mostly in the chemical-pharmaceutical trusts with their monster stocks, with their immense influence on the European press and their widespread connections with political powers and their leaders. According to experience all means will appear to be right and will serve these powers to grant the continuency of their fundamental issues and believes. I am, however, confidently looking forward to this battle, as I know that it is inevitable if Europe wishes to find her way out of disaster and because I am set to fight chivalrously and with the weapons of truth. Further, as I am convinced that ethics will win in the long run, I feel sure that victory will be ours.

This shows you and your friends, at least partly, the difficulties we face in Europe. To have the European people getting closer to Ayurveda the following programme is being deemed essential:

1. Foundation of the EUROPEAN AYURVEDA INSTITUTE (head quarters), working in close co-operation with you and your friends. This institute could be attached to the I. C. C., thus securing the advantage of having quite a group of intellectuals who are already interested in Ayurveda.

2. It is essential that the respective Asiatic Personalities stand behind this institute, persons whose names bear international importance, for the European public to see that this project is being backed-up by valuable Asiatic Personalities and Scientists. Before everything else these would have to give full spiritual support to this enterprise. This will be more important than

financial assistance. Of course, there will be a necessity to draw funds, but they will not be considered as to be of first importance, as in this regard we are sure to find ample material assistance here in Europe. It would be of very great importance and highly appreciated if the Maharaja of Navanagar or another high ranking personality whom you may consider fit for this position would take over the Protectionship of European Ayurveda Institute.

3. To get European man acquainted with Ayurveda it will be necessary that the Institute issues a periodical. This too, could be combined with our I. C. C. magazine (monthly), which will appear shortly. The necessary space could be reserved exclusively for article on Ayurveda.

4. Further a book will have to be published by the E. A. I., but the same should not be too voluminous. Its aim would be to show the Europeans what Ayurveda basically is at all, on what principles it has been built up, what the success is up to now, etc. It should be a publication for laymen, in order to enlighten the broad public on the matter.

5. It has to be arranged that able Europeans take up studies on Ayurveda through the Institution. As soon as a first group of European students for Ayurveda is ready one or two Asiatic Scholars would have to come to Europe, to conduct Institution. The education must be as near thoroughness as possible and fully scientific. A scientific dissertation, like in other branches of university studies, will have to be taken into consideration and the same must be submitted to an Asiatic University Board or a similar institute for verification. Has the respective student completed his studies efficiently and surrendered an adequate dissertation on Ayurveda, a corresponding diploma would be handed over to him legitimating him also in Europe.

6. It must be understood that this can be fulfilled and grow gradually only. It is our duty to plant the seedling now, and to see to it that its growth is being promoted until we have a strong tree. Later-on also the bigger publications on Ayurveda will have to be translated into European language.

I should be pleased to learn your opinion and to obtain your counsel on the foundation of the European Ayurveda Institute, and it would certainly be highly appreciated if this Institution would work in close co-operation with yours.

I am especially grateful for your very interesting comments on Ayurveda and the respective literature. By the same mail I have written to Dr. P. M. Mehta, MD. etc. with reference to you asking this gentleman to send me the mentioned publication.

I shall be greatly honoured to hear from you again in the very near future, and I should consider myself very lucky if we could arrange together that Ayurveda gets its proper place in Europe.

With all my best compliments for you and your activities and with the wish that ALL BEINGS MAY BE HAPPY.

YOURS IN THE DHAMMA,
Sd./-Dr. K. H. Klass.

Please to take care for my new address:
Dr. Phil h.c., Dr. iur. K. H. Klaas,
Director ICC, Presiddent NEBA, Bern/Switzerland Elfenawag, 19.

Our Reply]

From:-
Rasashala Aushadhashram
Gondal Dt. 15-10-51

To,
Dr. Phil. h. c., Dr. iur. K. H. Klaas,
Director ICC. President N E B A.,
Elfenauweg 19
B E R N, Switzerland

My dear learned Brother,

It gave me great delight to receive your air-letter of 20th Nov., 1951, which arrived here so late as on 14th Dec., 1951. Usually we receive such air letters within a week from any part of the world. I thank you very much for your precious words.

I uphold with all appreciation your sentiments about the entire spiritual degeneration growing repidly in Europe and these words of yours are indeed valuable and thought-provoking. It

is correct to say that growth of Spiritualism in Europe has taken a wrong turn for hundreds of years. You must be familiar, perhaps, with the fact that India of 2500 years ago and of the days of Emperors like Ashoka, Chandragupta Maurya and other benign rulers reigned supreme in the fields of Philosophy, Astrology, Ayurveda, Geography, Astronomy, Architecture, Music and many other sciences and was the Virtual Leader of the whole world. To speak of contemporary people, of the rest of the world, the ancestors of present generations in Europe, America and other countries, were groping in dark, mostly in primordial position and roaming here and there. Gradually progressing in that position the Europeans have reached the present stage. Hence-after they will acquire an opportunity of developing spiritualism. It is the general order in the Nature that races first attain the fastest progress in rank materialism and after having been fed up with that they are inclined to spiritualism. Indians also were once in the same position. Lacs of years ago a majority of them were fully engrossed in materialism. This can be known from the works of the researchers like Ravana and others and from historical treatises like Ramayana, Mahabharata, Puranas etc. At that juncture, even then there was a class in India that flashed over the globe serene rays of knowledge in those days and even thereafter for so many centuries to come. This magnificent prowess of those ancient seers are even today visualised in ancient sacred remnants of that golden civilization in temples of yore, in copper-plates and stone inscriptions and verily, in the store-house of knowledge left by them. The glorious tradition of thousands of years bespeaks that India is destined by Almighty to be placed at the helm of the world, nay, the crest-jewell of the Universe. India only will be the saviour of the west and other countries from the clutches of materialism. Usually, it is in the general temperament of people that they are attracted towards certain elements and are only disgusted with them after they are fully fed up. Thus, people of Europe will in no time begin to show their disdain towards their fads.

I am greatly satisfied to learn that you and your Mission, singly as well as with the help of journals work for many years in the direction of leading the people of the west towards return to Spiritualism of Asia. I appreciate all these activities of yours. I have not been able to grasp what spiritual and scientific means you own in attaining success in your intended aims and objectives. I believe, your people would first be required to have a thorough contact with and deep study of the Aryan scriptures such as Upanishads, Mahabharat, Valmiki Ramayan, Bhagvadgita and many others nourishing the spiritualism and leading the world aright. Essential elements of all these may have to be placed before the world to awaken the latent tendencies of inclination towards spiritualism in the people of the west and make them fully and clearly aware of their mistakes. The subtle latent elemental sprouts in human hearts having been thus nourished will grow up into rich fruit-bearing tree and spread the numerous branches of benevolence and welfare of mankind.

Efforts of your institution at propagating the principles of ethics in all human activities in the achievement of the desired goal, are indeed laudable; but I doubt we shall not be able to acquire the best of the result in the field so long as Europe is not made to realise the principles, propounded without any sense of selfishness but solely for the welfare of mankind, by ancient Aryan seers, in their works written thousands of years ago.

European medical science will be able to seek solace, ultimately, only in Ayurveda. The dignity and the superiority of this amazing science are described by me in my last letter of 16-10-51 and at still a greater length in my Presidential Address at All India Ayurvedic Conference at Lahore, in 1942, a booklet of which is sent to you as per book-post, some time back. You will find interest in them. Medical science of Europe is so much expensive, pompous and showy that it is not within the reach of laymen. Despite the British domain, extending over 200 years, in India hardly 4 crores of her people, out of 40 crores, might have been taking advantage of European medical

science. Only the people residing in cities are partly attracted towards it whereas the large teeming millions of villagers solely rely on Ayurveda and nothing else, to maintain their lives. There are a number of men in India, even to-day, who have not even touched Allopathic drugs. A copy of my letter addressed to our Hon. Health Minister at the Centre, Rajkumari Amrit Kaur Bahen and discussing the above-mentioned topic is enclosed herewith for your perusal. You will find much interest in it. Well, in such sort of circumstances, if our Government, the Administrators whereof are to the most extent stamped with the so-called Western Culture shoulder the responsibility of resuscitating Ayurveda and acquire for it the lovely homely place of yore, again in the whole world, I believe, within no time Ayurveda will be proved to be the only beneficial science to mankind.

It is quite correct to believe that present European administrators having vested interests in European medical science, those trustees of chemical-pharamaceutical works and all the supporters and upholders of it will certainly raise the hue and cry and leave no stone unturned to baffle all the attempts at introducing Ayurveda in its stead. But Ayurveda is destined to be the Superior Science of the world by Almighty and it is He who has made it a part and parcel of the Sacred Vedas. Hence, the world will have to give it its due place as the greatest beneficial science, in due course and all its antagonists will have to secure safety in it by coming to its inspiring she ter. The conflict of the Western Materialism as against the Eastern Spiritualism is inevitable. Nothing materialises well without conflict, such a conflict is forthcoming to place Ayurveda, ultimately on the pedestal of its pristine glory. We are going to live to see it fulfilled within our own life time. I can exactly understand, the difficulties, you and your friends face, in working in this field, but no sooner you will be prepared to fight out the battle than difficulties will be multiplied. Still, I am confident, the invincible weapon of Ayurveda will help you in overcoming them all and achieving final victory for you.

I pay you my best compliments for the plan you have drawn out to propagate Ayurveda in the West. Your scheme of establishing E. A. I. and to attach it, for the present, to your renowned ICC, is worth considering. At the outset, I hope, we should think out a workable plan for the start and regular working of our intended institution, its aims and objectives, its requirements in attaining success for it and all these and then, I think, the institution is born. Then will follow, your mention of spiritual aid and assistance from high rank personalities of Asia. Before receiving that, much remains to be done. We should prepare a fine prospectus for it, outlining in details all our future activities in the field. Mention should also be made therein about our aim of securing for the world the spiritual uplift through Aryan Shastras such as those of Ayurveda, philosophy, Upanishads etc. We shall also have to estimate our expenses in the project. Then we should show how we are going to utilise the funds collected. Thus creating a gross form of our Institution and deciding a certain amount of fees for the members of various catagories, we should be active to enroll lacs of members in it. Having accomplished this much and the institution having been come into existence and financially well established, the programme may be carried on further. From the finance, thus nicely at hand, it should be so arranged that a certain amount of it may be sent to its Centre in India so that according to the counsel from here, the Centre over there may carry out the task for the whole of Europe, while this Centre may manage for the whole of Asia. A glimpse of my scheme for propagating Ayurveda and other lores, will be known to you on perusal of my booklet "Outline-sketch of Somnath Sanskrit Vishwa Parishad", my correspondence with our Hon, Food Minister at the Centre, Dr. K. M. Munshiji. The same is sent to you to-day under a separate book-post.

Foundation of the Institution and collection of necessary funds at the outset having been done, the programme that will be carried on for the institution will be such that it would automatically attract the attention of prominent international

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personalities towards it and coming into its contact, they would aid and assist the same. Unless and until our strong and solid institution comes into existence it would not be worthwhile to expect great personalities and scientists to come to our assistance. Prominent Indian personalities such as our leading Administrators like Hon. President Dr. Rajendra Prasad, Pandit Nehru, Rajkumari Amrit Kaur Bahen; C. Rajgopalchariar, Dr. K. M. Munshi, Shri Nandaji, Dr. Kailasnath Katju, Maharshi Tandon. Shri Dayashankarbhai Dave, Scientists like Sir C. V. Raman; Rajas and Maharajas like H. H. the Maharaja Jam Saheb of Nawanagar, H. H. the Maharani Saheb of Nawanagar, H. H. the Maharajas of Jodhpur, Jaipur, Patiala, Travancore, H. H. the Maharaja Shri Krishnakumarsinhji, the Governor of Madras, H. H. the Maharaja Shri Bhojrajji of Gondal; Leading Vaidyas and high rank persons like Vaidya Ratna Pandit Shiva Sharma, Ayurveda Martand Shri Yadavji Trikamji Acharya, Vaidyaratna K. Pratapsinhji, Vaidyashastri Pandit Ramnarayan Sharma, M. M. Pandit Bhagirath Swami Rasayanacharya, Ayurveda Shastri Vaidya Sabhakant Zha, Vaidya Shri Prataprai Prabhuram, Vaidya Ratna Shri Vasudevbhai Dwivedi, Dr. P. M. Maheta, Dr. Guilder, Rajavaidya Balvant Sharma, Shri Balkrishnabhai Vaidya and all these will come out to help our institution. Similarly services of European and American statesmen, scholars, scientists and the like will be solicited. Gradually, the institution will be raised thus to such a status that a great circle of those interested in Aryan scriptures and spiritualism will be created and the principle aim of this institution viz a cquring the prominent place for Ayurveda in the entire world will be fully materialised.

According as you have mentioned we shall prepare for the institute such best publications for even laymen that you will be able to place it before the public there, after modifying them according to your viewpoints and thus secure a big circle of crores of readers of Ayurveda and Aryan scriptures for our Centre. This literature will also serve the purpose of attaining real peace, happiness and prosperity in the world and the whole world will be tied by the bond of Fraternity and Love.

Much can still be written in this connection but as the letter has been elongated, this time, I stop, for the present and shall further write in explication, if necessary, after knowing your decision in the matter. This much I hope, is enough for the time being.

With blessings to you and all the members of the family.

॥ ॐ तत्सत् ॥

Yours sincerely,
श्रीचरणतीर्थः ॥
(Purvashram: Rajvaidya J. K. Shastri)

[7]

Guidance for Ayurvedic Pharmacopoea.

D.O. No. 49/IM-15/50/Medical.

Deputy Director of Medical and Health Service (Ayurveda) U. P., Lucknow.
Dated: Lucknow, February 2, 1952.

Dear Sir,

Government of Uttar Pradesh have appointed a Committee of Experts for the preparation of a pharmacopeia of Ayurvedic and Unani Medicines, which has already been working under my Chairmanship. During the course of the work of the Committee it has been decided to invite from reputable pharmacies samples of standard Ayurvedic and Unani medicines as far as possible, both manufactured and crude drugs, with a view to examine, observe and record detailed particulars and essential datas towards standardization of the medicines. Accordingly, I am to request you to please help me in this cause and send to my official address as soon as possible the samples of all such medicines as are manufactured in your institution and also of typical raw ingredients the indentity of which has not yet been finally accepted by all and which are used in the manufacturing of your products. These samples may be supplied in a reasonable small quantity, as far as institution can suppliy them free of cost. Should however there be any difficulty in supplying some of them free of cost, I shall be obliged if you will kindly let me know for which particular items of samples you would like to make a nominal charge so that formal orders for their supply on payment be issued by me. Since the efforts of my Government are directed towards development of Ayurveda and Unani systems and the proposed pharmacopoeia, when finalized will be a boon for business concern', professionals, as also for the general public. I entertain a very strong hope that the supply of almost all the sapmples would be readily forthcoming from you as a token of a willing contribution and a generous help in the achievement of the great task.

Yours sincerely,
Sd/-D. A. Kulkarni.

To
The Manager,
Gondal Rasashala

From:-
Rasash la Aushadhashram
GONDAL, Dt. 21 Feb. 1952

Our Reply]

To:-

Shriman D. A. Kulkarni, Saheb
Deputy Director of Medical and Health Service (Ayurveda)
LUCKNOW (U. P.)

Dear Sir,

Thanks for your letter of 2-2-1952 which reached here on 14-2-52.

1. I am delighted to learn that Government of Uttar Pradesh have appointed a Committee of Experts for the preparation of a Pharmacopoeia of Ayurvedic and Unani Medicines.

2. It gives me pleasure to not that this committee aims at preparing a Pharmacopoeia for both the systems of medicine viz. Ayurveda and Unani; but I cannot follow how this is feasible, as there is a vast difference in the names, methods of preparation, uses and properties of the drugs in both the Systems. By making a confusion in the admixture of the two the Government will have to incur unnecessary great expenses and the result will not be satisfactory. Hence, it is my humble opinion that this committee of U. P. Govt. should prepare two separate treatises: 1. Ayurvedic Pharmacopoeia, and 2. Unani Pharmacopoeia. This would also facilitate the work of Vaidyas Practitioners and Hakims, the expected users of the same.

3. Herebelow, I mention some salient features of the proposed Ayurvedic pharmacopoeia:

4. I think, if the English method of preparing the Pharmacopoeia is followed for our task, it would not be suitable, facilitating and in fitness of things for our Ayurvedic Method. The use of thousands of medicines such as Bhasmas, Kupi Pakva Rasa Rasayanas, Parpaties, Pills, Guggals, Tailas, Ghritas, Choornas, Kwaths, Avalehas, Asavas and many others, mentioned in various Samhitas and other Rasayan Granthas of Ayurveda, would be an impossibility. So this Ayurvedic Pharmacopoeia should be divided into two sections.

(1) Dravya-Guna-Darshak Pharmacopoeia.

(2) Siddha-Aushadha-Guna-Darshak Pharmacopoeia.

5. Allopathic Pharmacopoeia generally describes ingredients, tinctures, powders, salts and other preparations made out of them, their methods of preparation, properties etc. Then the Doctors and practitioners refer to them for prescriptions for various patients considering the nature of the ailment, and then prescribe mixture from them according to their experience and efficacy of drugs formerly tried on other patients.

6. Method of Ayurveda entirely differs in this respect.

7. Ayurveda prescribes for various diseases certain Siddha Aushadhas i. e. medicines prepared from the yoga of certain vegitable, mineral and animal products. Choornas, Rasas, Rasayanas, Pills, and other preparations used on almost all diseases contain 10, 20, 25 or more ingredients. The Siddha Aushadha thus prepared is primarily meant for a certain specific disease, but considering the properties of the ingredients and the yoga of all of them the same drug can be used with efficacy on several other diseases also. Thus the Vaidyas have to utilise ready made prescriptions tried and experienced by Master Vaidyas through ages and inheritence whereas the Doctors have to prepare their own prescriptions, at their own sweet will. Thus in allopathy there are as many prescriptions as there are doctors.

8. In the Pharmacopoeia of Allopathy they describe the properties of every product or the preparation made from them. Thus Ayurveda also describes the properties of the three sorts of medical drugs. But their use is generally made by yoga of them, that means, several such drugs are mixed in small or big quantities and the new preparation is utilised as the medicine for specific diseases Certain Bhasmas are prepared with the help of certain herbs whereas certain others are given BHAVANAS of some specified plants and herbs several other Bhasmas require the Yoga of three sorts of products. This being the position one Siddha Aushadha besides curing a certain disease, is also helpful in healing other diseases. This task is fulfilled by various herbs of various properties, mixed in the drug. To tell in short, Siddha Aushadhas of Ayurveda are the tried and experienced prescriptions of ancient Aryan Rishis and Munis, at the end of their toil of hundreds of years.

9. Let us take **Suvarna Malini Vasant** as an instance here. The ingredients in this drug are Swarna Bhasma 1, Moti (Pearl) Bhasma 2, Ras Sindoor (Red-Bhasma of mercury prepared from mercury and suldhur), 3, Pepper 4, Yashad Bhasma or Kharpar 8. These things are to be mixed in butter and to be levigated for 21 days in the juice of lemons. The proportion of butter gradually decreases and ultimately vanishes. Levigation is then stopped. Now various articles in this have various effects. For instance, Gold destroys the jerms of T. B. and vitalises the system, Pearls are kafgaghna and Pittoshnashamak, Ras-Sindur strengthens the lungs, Pepper aids the digestive power and removes phlegm, Yashad Bhasma removes the chronic-fever, elements of butter and lemon help and. facilitate the task of all the above elements and serve to minimise the acuteness of other symptoms of the patient of T. B. Thus this medicine

besides giving the advantage of individual properties of Gold, pearls, Rasa-Sindoor etc. becomes more efficacious when all those substances are thus combined into one and becoms a panacea for T. B. and many their diseases. It also serves as a nice tonic for brain heart, lungs etc.

10. Let us take another instance: **Arogvavardhani Pills:** Ingredients in this drug are Mercury 1, Sulphur 1, Loh 1, Abhrak 1, Tamra 1, Trifala 10, Shilajit 15, Guggal 20, Chitrak 20, Kadu 70. Bhavna of the juice of the leaves of Neem tree are given for two days and then the pills are prepared. This is a specific medicine for blood-impurity. Still it works wonders on obesity, hydrocele, liver and spleen troubles, indigestion, constipation, slow fever, diseases of intestines etc. due to the yoga of those various herbs and substances having different properties.

11. These Siddha Aushadhas in Ayurveda are themselves the best, tried and experienced prescriptions. They come under the class of Rasa, Rasayan, Gutika, Guggal. etc. Their number is very large but still about 3000 of them are of daily use to Vaidyas and their Knowledge is acquired by them through inheritance. These Siddha Aushadhas form the basis of Ayurveda and Ayurvedic Rasayan Shastras.

12. In Ayurveda UPHACHAR SHASTRA (System of Treatment) there is such a prevalent universal procedure that after the diagnosis of certain main disease the medicines prescribed for that should also contain subsidiary drugs in its yoga for all other symptoms of supplementary ailments, the patient manifests. The prescription instils into the body of the patient about 50 to 100 elements and the result comes to be the best.

13. In our pharmacy thousands of local and outside patients come for treatment. We prescribe for them medicines in the said manner. We Let us take a patient of Asthma for instance. Besides this main diseases he has pain in the chest, indigestion, constipation, debility, inflammation in liver and other symptoms. We can prescribe the following drugs for him.

1. Shwas Kaleshwar	Tola	1/2
2. Shwas Gaj Keshari	,,	1/2
3. Yakrit Pilhodarari	,,	1/2
4. Abhrak Bhasma 100 Puti	,,	1/2
5. Shukti Bhasma	,,	1
6. Svayamgni Rasa	,,	1

All of them to be mixed together and 64 equal doses to be made. One dose to be taken in the morning and one in the evening with Vasavaleha. For clear motion 1/8 tola of Arogyavardhani to be taken at night before going to bed.

20. Thinking it needless to send samples and also it being out of our rules we have not been able to send them. Under a seperate book-post certain literature of this institution, price-list etc. are despatched. If at all the drugs of this institution are required for comparison we shall allow 35 percent commission as a special case and send as many drugs as asked for.

21. With a view to be helpful in having a clear vision of your intended task, my letter has been elaborate but I could not help it. Thanking you again.

Yours faithfully,
॥ श्रीचरणतीर्थः ॥
(RAJVAIDYA J. K. SHASTRI)

[Another Letter]

D. O. No. 238

Dy. Director of Medical & Health Services, Ayurveda, U. P.
Lucknow, dated May 23, 1952.

Revered ShriCharantirthji Maharaj,

I am extremely grateful to you for your letter no. 5793/08 dated February 23, 1952 giving me very valuable suggestions on the preparation of the Pharmacopoeia. Kindly excuse me for the delay in acknowledging your letter which was unfortunately misplaced in my office. Due consideration will no doubt be given to your valuable suggestions while finalising the principles of the writing of the Pharmacopoeia. I have also got your note regarding the place of allopathy in the scheme of medical relief to the villages in India. I shall write to you about it in my next letter.

Thanking you very warmly and with respectful regards,

To
Shri Charan Tirthji Maharaj.
The Rasashala Aushadhashram,
Gondal – Saurashtra.

Yours sincerely,
Sd. (D. A. Kulkarni)

Our Reply]

To
Shriman D. A. Kulkarniji Esqr.
Dy. Director of Medical & Health Services, Ayurveda, U. P.
P. O. LUCKNOW

From:–
Rasashala, Gondal
Dt. 28-5-52

My dear Brother,

I thank you for your kind letter of the 23rd. inst. I was delighted to read that you were satisfied with it.

I shall be much pleased *to send you my suggestions according* to my knowledge if you enlighten me on your plan when the principles of writing of the Pharmacopoeia be finalised.

I had written some time before a letter to our Hon. the Health Minister in reply to her speech at one place, regarding schemes of medical relief to the villages of Bharat. Much time has already elapsed since I wrote this letter, however suggestions given *in it were still advantageous* even to the *present circumstances*. Hence I send you herewith a copy of that letter. I also send you a booklet of my correspondence, in respect of various scriptures, with *my friend Dr. Klass. You will find it interesting* to read. Many learned European and American friends evincing love towards Ayurveda write to me many often about Ayurveda and various other scriptures. A copy of such *correspondence* when published will be sent to you.

Yours sincerely,

॥ श्रीचरणतीर्थः ॥

(Raseshacharya ShriCharantirtha Maharaj)



[8]

An Appeal to Rashtrapatiji for nominating a Vaidya in the Parliament

Mananiya Dr. Shri Rajendraprasadji
Rashtrapatiji,
NEW DELHI.

From: Rasashala
Gondal : Dated 11-4-52

Mananiya Mahodaya,

Ashirwardas. On the auspicious occasion of congress coming into power for another five years. I take an opportunity to bless and congatulate the Congress, its prominent leaders and your honour occuping high status and honour in the Congress and country both. Under your honour's benign Presidentship, Dr. Radhakrishnan's Vice-Presidentship and the administration of the learned members of the Parliament, may India be prosperous, relieved of three sorts of troubles: Adhi, Vyadhi and Upadhi; may the dear Motherland be a strong Rashtra worthy of its name and show the world a unique and exemplary mode of democratic administrat on based on our ancient tradition, culture and heritage and thus become a model for the world; may it again attain the dignified high status in the wholeworld as it once occupied in being supreme and sovereign in spheres religious, social, historical, political and linguistic.

2. To achieve unique success in the task of administration worthy representation in the legislatures should also be given by the majority congress party to experts, proficient in various scriptures and lores. According to our constitution your honour are entitled to nominate in the Parliament 12 members. Out of them your honour have nominated certain musicians and experts in dramatic and other arts. But as a great scripture like Ayurveda has found no representation in it, I hereby beg to suggest your honour to give Ayurveda its due and dignified place in the nomination.

3. Out of 36 crores of the Indian population 90 precent of the people, who chiefly dwell in rural areas and have never come into contact with Allopathy, solely rely on Ayurveda and

keep themselves free from diseases. Vaidyas and Hakims serving this noble scripture number about 2 lacs in India. They are spread over big and small villages and cities of India. They serve the nation to the best of their knowledge and ability. Hundreds of Vaidyas amongst them are great experts. These experts possess the rare ability of curing the nasty and incurable diseases that can never be cured by any system of the world or can be cured through operation only. They occupy high status in the nation. In every province there are such expert Vaidyas. They can be useful in giving guidance and advice to provincial governments in matters regarding Ayurveda. Thus the country may be relieved of a large burden of crores of rupees being spent after foreign drugs and dependence on foreign countries for medical aid and paraphernelia.

4. Hence, it would be seen that a due place in the central as well as provincial governments each for one expert Vaidya would be an absolute necessity in the administration of the country. Rastrapatiji and Governors of Provinces have according to the constitution, rights to nominate some members, in the legislature, considering their proficiency in various scriptures or arts. It is here that I would like to suggest your honour to nominate one expert Vaidya at the centre in the scheme and the provinces should be advised to follow suit.

5. In your honour's selection for nomination certain names of artists and musicians are there. According to newspapers your honour have selected 12 members for nomination but still however if there be a vacancy or if it is possible through your honour's special power to nominate a man representing Ayurveda, at my humble request, the noble step would be considered to be the greatest service to the great Sacred Scripture which would gain honour and justice under your honour's benign rule. It would be a big stride in the service of the country.

6. It would be worth while here to propose the names of Vaidya Ratna Shivsharma of Lahore, presently staying at Bombay or Kaviraj Ashutosh Mazumdarji of New Delhi, for the nomination as Vaidya in the central legislature.

7. The Governor of the Panjab has a right to nominate 8 members. There also the name of Kaviraj Dharmadatta Chaudhary M. A. M. S. or some such Vaidya deserve mention.

8. The Governor of Bombay can honour by nomination Vaidyaraj Shivsharmaji who has been many often honoured by All India Ayurvedic Congress with the Presidentship and who occupies a high place amongst the Vaidyas of India. The name of Ayurveda Martand, Vaidyaraj Jadavji Trikamji Acharya also deserves a mention here.

9. The Governor of West Bengal can thus honour Pandit Shri Ramnarayan Sharma, the Editor of Sachitra Ayurveda and a Vaidya of high reputation. These are certain instances in the point at hand while there are so many other Vaidyas of high reputation and renown in every province that if their services are availed of the Government would gain much.

10. Thus, I request your honour to advise all the provinces of India to nominate worthy Vaidyas for their respective legislatures and facilitate the work of Government in preserving the Public Health.

11. In this way in 28 to 30 provinces the appointment of the representatives of Ayurveda or the All India Ayurvedic Congress would mean the uplift of our glorious ancient Scripture and help and assistance to the Government in the task.

12. There are in India many dignified Vaidyas who can discharge the duties even as Health Ministers at the Centre or Provinces. These days in the administration many Doctors of Allopathy are given high status where as the Vaidyas having equal or more qualifications are being neglected. They should be, on the contrary, given an equal opportunity to serve the nation and the Government.

13. Mahabharat, Ramayan and the works of history and politics maintain that in ancients times learned Vaidyas occupied a respectable status, say, of even a minister, in the administration of the country.

14. In 85th chapter of Shantiparvan and 22nd chapter of Shasanparva of Mahabharat Bhisma Pitamah advises Yudhishthira in the following words.

"Those who have lusture, fortitude, forbearance, intellect, sacredness and those who are well-versed in scriptures, bold, firm, noble, strong and study, and those who can march with the time should be appointed as ministers. Amongst them should be appointed four Vaidyas who may be Brahmins, experts, intellectuals, learned and chaste.

वक्ष्यामि तु यथाऽमात्यान् यादृशांश्च करिष्यसि ॥
चतुरो ब्राह्मणान् वैद्यान् प्रगल्भान्स्नातकान् शुचीन् ॥
अन्योन्यनियतान्वैद्यान् धर्मसेतुप्रवर्तकान् ॥
तानहं संप्रवक्ष्यामि शाश्वतान् लोकभावनान् ॥
कुलीनः कर्मकृद्वैद्यस्तथा चाप्यानृशंस्यवान्" ॥
ह्रीमानृजुः सत्यवादी मंत्री स्यात् शास्त्रपारगः ॥
अलुब्धाः शुचयो वैद्या ह्रीमंतः सत्यवादिनः ॥
स्वकर्मनिरता ये च राज्ञस्ते मंत्रिणः स्मृताः ॥
भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ॥
बुद्धिमत्सु नराः श्रेष्ठा नरेष्वपि द्विजातयः ॥
द्विजेषु वैद्याः श्रेयांसो वैद्येषु कृतबुद्धयः ॥ महाभारत अनु० २२

Yudhishthira says to Bhishma Pitamah:

नावजानाम्यहं वैद्यान् न वृद्धान् न तपस्विनः ॥

15. Thus beginning from ancient days till many years Vaidyas occupied an honourable status in the administration of India. The present administration should revive the same method.

16. In order to resucitate Ayurveda and make it within the reach of every home in our country a separate Department for Ayurveda should be opened in every province. The director of the department should be a Vaidya. He would propagate Ayurveda in every village of his province. He would supply the people, medicines at the least expense and would educate the people with the necessary knowledge of preserving the health, through Ayurvedic viewpoint.

17. Government of Saurashtra have set a worthy example in this respect. An independent Ayurvedic Department has been

opened with a worthy Vaidya as the director. A scheme has been prepared to make the Ayurvedic medicines within the reach of the people in every village and the work has already been earnestly started. The Government deserves compliments for that. All the provincial governments should follow suit.

18. I beg your honour's excuse for the letter has been rather elaborate.

19. I hope, my views in the letter will find your honour's kind consideration.

With Vedokta Blessings,

Your Honour's faithfully,

॥ श्रीचरणतीर्थः ॥

(Raseshacharya Shricharantirtha Maharaj)



[9]

Request to H. H. The Maharaja Shri Jam Saheb to revive Ayurveda

From: Shri Bhuvaneshwari Pith,
Gondal. Dated. 14-4-52

To

His Highness The Maharaja Shri Jam Saheb Shri
Sir Digvijaysinhji Saheb Bahadur, G. C S. I. etc.
Rajpramukh Shri, Government of Saurashtra.

Your Gracious Highness,

Ashirwadas: Some days back at a ceremoney at a Science Research Institute at Nagpur, Your Highness, have according to news, made a worthy witty remark, in the course of the address to the following effect, about Your Highness's weight. 'Your research institute should make such a research as would help me in reducing my weight." These words of Your Highness, though uttered in natural wit and humour, certainly tell us the hard fact. Really, the weight of Your Highness have increased considerably than it was some years back and I believe, it is still increasing. Hence, it is quite natural for Your Highness and Your Highness's well-wishers to feel that something should be done to decrease the weight.

2. Vaidyak Shastras term this extraordinary and increasing weight to be obesity – "Med-Vriddhi" Those words of Your Highness nourish our innermost latent aim at doing something to reduce the weight. Your Highness's friends, admirers and relatives also share with care and sympathy with these natural remarks of Your Highness. I would corroborate this with the following instance.

3. Our mutual friend Consul Comdr. Dr. Walter Seth Kipnis of Orange, New Jersey (U. S. A.) has wittingly remarked as below, together with glowing words in admiration of Your Highness, in the para of 4 his letter of 11th Nov. 1951

"........There is but one criticism I would offer of the Maharaja Saheb and that is I wish he would reduce in weight which would give him so many more years of useful life........"

These witty words of this learned friend reflect his sincere care about Your Highness' health.

In my reply to the above letter, on 27-11-51 I had written to him in para 10, as below:—

"Your humour in criticising the bulky body of Maharaja Shree is realy worthy of a close friend and well-wisher. As a devotee of Ayurveda I would also like to request His Highness to be mindful of the same. There are so many herbs that will do the work and will not diminish the strength and vitality of the body."

In these words I had assured him to reduce the weight of Your Highness if Ayurvedic drugs are taken.

4. Copies of the letter from Dr. Seth Kipnis and my reply to him were despatched at the same time to Your Highness and Her Highness Namdar Maharani Shri Gulabkunverba Saheb, for perusal.

5. Thus Your Highness would be pleased to know that 5 months before this Nagpur Address, I had referred to this subject with surity to get the weight reduced through Ayurvedic medicines. To-day, I proclaim with certainty, assurance, mildness and modesty that it is the Ayurvedic Medicines that would only prove perfectly efficacious in the case of stopping and reducing the increasing weight of Your Highness. No other method will be more efficacious than that. Ayurvedic medicines would give the least trouble but would bring a brilliant success in this case without bringing the least weakness to body.

6. Some steps certainly need be taken before the ever-increasing weight would effect the heart and other limbs of the body. I advise Your Highness to give due importance to the fact.

7. It would be just like building castles in the air to wait till that Science Research Institute would take years to discover the remedy, make many experiments on other persons and finally prescribe for Your Highness a certain drug that would prove useful. In other words, it is next to impossible. We know that Allopathy is patronised by the State and crores of rupees are being spent after researches in it, yet no panacea has yet been discovered for nasty diseases like T. B, Cancre, Obesity (MED-VRIDDHI) Leprosy and many others; whereas Ayurveda and its Rasayan Shastra give to us through noble tradition and

heritage of our ancient Adya Acharyas and Rishis and Munis who have discovered potent remedies for those and other incurable diseases, through researches of hundreds of years and experience extending over a vast period. But it is a matter of deep grief and regret that our own leaders, Rajas, Maharajas, and opulent citizens utterly neglect them in this age.

8. It is only due to the want of patrons that miraculous things of our Aryan Scriptures have not come into light. Despite our present Rule of the People our scriptures still share the ill fate of condemnation instead of good luck of encouragement. In the light of encouragement to other methods of medicines, if a little support is extended to our Science, I am certain, the expert Vaidyas and savants of those scriptures would bring before the people marvellous things lying in the dark and thus would enhance the glory and wealth of the country. We certainly grope for the very thing, we possess through heritage. It is nothing but the exhibition of our परप्रत्यय नेय बुद्धि: the direct out come of western learning and culture, not to give importance to our ancient Scriptures.

9. Medicines for every disease, discovered by our Acharyas are so effective that, besides curing the specified disease, they vitalise other parts of the body without making them weak, whereas the medicines prescribed by allopathy generally cure the specified disease only to a certain extent affecting other limbs of the body adversely. Thus allopathy cures one disease but creates many. Many cases of such medicines and the patients who have tried them can be cited to support this view.

10. I am not the only one to tender such a belief but many scholars of Europe and America support this view of mine. Not only that but they strongly recommend their countrymen in unequivocal terms to leave allopathy and to resort to Ayurveda. Dr. Phil h. c. Dr. iur. K. H. Klaas, Director of ICC., President NEBA of Bern, Switzerland, is the instance in the point In his letter of 20-11-51 to me he has very clearly written to me about the recent trends of apathy in the West, towards allopathy and gradual awakening of the people towards the noble scriptures of East. At the same time I had despatched a copy of the said letter to Your Highness and another to the workers of Gulab

Kunverba Ayurvedic Society. This letter was published at that time in various periodicals such as Sachitra Ayurveda, of Calcutta etc.

11. Vaidyas can stop the increase in weight by prescribing the following and such other medicines and reduce the weight already increased. If Your Highness select the Ayurvedic treatment, I can assure that, without affecting the vitality of the body, our indigenous drugs would reduce with efficacy, the weight at the rate of 40 lbs. a year approximately. We take for instance the following prescription.

1. Arogya-vardhani.
2. Loh Rasayan.
3. Medah-Shoshi Rasa.
4. Yogendra Rasa
5. Chyavanprash Avaleha.
6. Chandraprabha Guggal.
7. Yograj Guggul
8. Maha Sarswati Sura.

(The total weight of ingredients amounting to 140 tolas, according to Sahstriya Patha)

Special preparations of Loh, Abhrak, Guggal etc. in yoga with other drugs can be used. These and certain other medicines also can be used independently or in yoga with other proper drugs

12. If Your Highness decide to take the Ayurvedic mode of treatment Your Highness may first convene a small meeting of learned Ayurvedic Physicians to discuss the problem They would put their heads together and unanimously decide having considered fully all the symptoms for obesity, as to how many drugs are to be compounded and prescribed. Having thus coming to decision about the presecription if Your Highness think it proper to use the drugs after getting some of them prepared under the supervision of the committee of Vaidyas, it may be so arranged by them.

13. When Your Highness, have put this problem before the scholars for discussion and research by the address at Nagpur, I consider it a matter of pride for us to let Your Highness recognise what Ayurveda has to say in the matter. When Your Highness's wits and words spread in the whole world a question would at once be raised with surprise before the world as to, how is it that Maharaja Shri who has donated lacs of rupees after the research in the valuable treatise of Chark Sambita, could not find a single remedy from it that would reduce the weight and His Highness had to put the matter before science

research institutes working on western lines! Glory of Ayurveda and Charka Sambita diminishes a great deal when such problems arise. While hundreds of learned scholars in Europe and America evince their interest in Ayurveda, presenting before them its pristine glory and gird up their loins to propogate Ayurveda and its medicines in their countries to make their people immune from diseases, a great leading personality of India, Your Highness, gaze at the West for hope and inspiration. To put it with modesty, it is the Ayurveda that only can fulfill this work with hundred percent success. When such is the potency of Ayurveda no expert of Ayurveda can disregard that utterance of Your Highness.

14. Of course, this problem of Your Highness is strictly personal, but as Your Highness's worthy self made it public, I as a devotee of Ayurveda though writing this letter to Your Highness also put humbly before the public for fellow researchers and those who are interested in order to show them what Ayurveda can do in the matter. This age-old useful system of Ayurveda has been interwoven with the 90 percent of people of our country and it helps them to be free from diseases and maintain good health.

15. In order to put the matter clearly the letter has been rather elaborate for which I beg excuse.

16. It is well known to me that Your Highness and the Royal family evince deep faith in our tradit onal Aryan scriptures. It is not a matter of surprise but it is quite natural for your Highness the descendant of Lord Shri Krishna Hence, Ayurveda hopes for support from Your Highness, occupying dignified status at home and abroad.

17. I bless Your Highness that may Your Highness lead a happy healthy life of full 100 years, may Your Highness's cherished desires be fulfilled and be able to serve the Motherland for very long time.

With Vedokta Ashirwadas, I remain,

Your Highness's most sincerely,

॥ श्रीचरणतीर्थः ॥

(Rasethacharya Shricharanatirtha Maharaj)

[10]

Hon'ble the Health Minister at the Centre, The Times of India and Maharaj Shri on Rural Health Services.

[Covering Letter]

To The Editor,
The Times of India, BOMBAY.

From:
Rasashala, Gondal
Dt. 10-7-52

Dear learned Brother,

I was delighted to read your learned editorial, in the Sunday edition of 6th inst. of your esteemed paper. Your comments on the address, in Parliament, of our Hon'ble Health Minister, are deserving and encouraging to Ayurveda.

At the very time when I was preparing to put my views before public, on the problem, I read your valued editorial. Hence, to-day I hereby despatch to you by a separate letter my own thoughts on the problems raised from the address of our Honb'le Health Minister. If they please you, you may utilise them in the way you like, by giving publicity to them in your esteemed paper, so as to make the people and our administrators know several things about Ayurveda. If required to read, I shall be pleased to send you the copy of my former detailed letter, written to our Hon'ble Health Minister on 7-4-50, on this very subject and also the copies of my correspondence with renowned Western Doctors the mention of whom is made in the adjoining letter.

Shri Bhuvaneshwari Pith,
GONDAL, (Kathiawad)

Yours faithfully
॥ श्रीचरणतीर्थः ॥
(Rasashacharya Anant Shri
Shricharanatirtha Maharaj)

[Detailed Letter]

To The Editor,
The Times of India, BOMBAY.

From:
Rasashala, Gondal
Dt. 10-7-52.

Dear learned Brother,

I take this opportunity to compliment you for your deserving comments in the studied editorial of the 6th Instant, on the utterances of our Honourable Health Minister Shri Rajkumari Amrit Kaur, about Rural Health Services for which she recently spoke in the Parliament. It has delighted

me more at a time when I was just going to make a press statement about it but now thinking that they will be useful, I convey to you by this, those very views of mine, on the subject.

1. It has been evident on many an occasion during the tenure of her office from the beginning till to-day that Shri Rajkumari Amrit Kaur is strictly apathetic towards Ayurveda and completely inclined towards Allopathy. Her address, with a support from our Honourable Prime Minister Pandit Nehru, before the conference, of the Health Ministers, held last year, provides only one of the many instances in the point. On realising the resultant reaction, in lacs of villages of India, arising from her apathetic views about Ayurveda, if she would have now metamorphosed her outlook and agreed not to evince "Step-motherly" attitude, the people loving Ayurveda and the Vaidyas too would thank her the most. It is our ardent wish that if she would try to be familiar with Ayurveda, know its intrinsic worth and coming into close contact with veteran Vaidyas, try to imbibe how the Vaidyas cure the incurable diseases, discarded as such by the allopathic doctors, she would herself be a great lover and admirer of Ayurveda.

2. Even "Step motherly" inclination for Ayurveda, we wish, is worthy of a warm welcome, because the very word itself suggests of some greater favour to the individual or institution of one's own liking and a little lesser towards the other party. But here, on the contrary, an intolerable policy on the part of the Health Department is well manifest in trampling, uprooting and destroying Aurveda as against allopathy, and hence a more dreadful similie than only "Step-motherly" would be more deserving. It is not only unjust on the part of one to form or express an opinion, favourable or otherwise about the Shastra in which there is no insight, experience or knowledge, but it is also out of one's province, however great a personality one may be.

3. If she does not intend to tender "step-motherly" attitude towards Ayurveda, she should, at the outset, ask her own Department to stop issuing frequent "Confidential-circulars' against the Vaidyas. There are several provincial officers who know the potency of Ayurveda, and its importance in the service of the people at large and try to work in the direction of its interest. Such officers are many often at their wits end, looking to the attitute of their higher authorities at the centre, about venturing anything in the cause of Ayurveda, at a time when the dawn of its uplift and progress is distinctly realised by them. Arrangements may be made by her to expel such dread from the hearts of those who admire Ayurveda. Expert Vaidyas should be placed on deserving high

authoritative posts, so that they can even guide aright the officers prejudiced against Ayurveda and absolutely unaware in the rudiments of the this Master Science, and when problems, Ayurvedic, arise, they would provide convincing solutions. To-day only the doctors are given prominent places in the Health services at the centre or provinces. Learned Vaidyas should also be given equal importance as there are innumerable such expert Vaidyas in India, who besides, being the 'masters' in the knowledge of Ayurveda are having admirable insight into allopathy also. Thus, combining higher qualifications in the science, they can well compete with the doctors.

4. Our honourable minister should recognise that it is an activity in the disregard, disrespect and disinterest of the people of India, to aim at distorting or destroying a science, which has acquired an esteemed place, which is interwoven in their every worldly or religious duties beginning from birth to death which through ages is in the hearts and life of the people, and which has been imparting to them full health, making them immune from diseases. Really speaking, the authority in power should prudentially accept and utilise this Shastra, beneficial to the people, and thus achieve an esteemable place in the hearts of the people.

5. Hundreds of doctors and practitioners, occupying conspicuous places amongst their own people and state, in Europe and America, have begun, since many years, placing Ayurveda on a higher status than Allopathy. This fact is well reflected in thene wspapers and other literature of those respective countries. We are also well aware of this situation due to Rasashala Aushadhashram's contact with the Western countries. Western practitioners too strongly recommend the use of Ayurvedic medicines, to cure 90 p. c of the diseases that can be cured without operation. Many of those doctors themselves have also begun to use our Ayurvedic medicines in most cases, Our correspondence, with Dr. Klaas of Switzerland, is an instance in the matter. The Government, of so progressive a country, like Russia, has also begun evincing interest in Ayurveda.

6. During their domain of 200 years in India, the Britishers had made herculean efforts to produce small or big degree-holder doctors, but the main intention of them in this project was to utilise these doctors as their own agents for ushering into India the surgical instruments as well as medicines made in their own country and thus to enrich Great Britain through those virtual agents of their manufactures.

7. It has thus dragged away till to-day, crores of rupees from India. During their administration more stress was laid on the activity of

10. Our administrators themselves agree that Doctors and Nurses are generally disinclined to go and settle amongst the village folk, and therefore, they dream about training the people in rural areas as Doctor-aids and Nurse-aids and make them able to attend the daily needs of village people, but it is an impossible task to achieve. Hence, if it is not considered a risk to train the villagers with superficial knowledge in allopathic system and entrusting them the lives of people, why should the Gramya-Vaidyas, already possessing general knowledge in Ayurveda, be deemed dangerous for the purpose ? There is no harm, in recognising them, training them with supplementary useful information in the science and thus allow them to serve the villages because they are fully familiar with the temperament, modes of living, nature of diseases and physical condition of the village people.

11. Our representatives of the people sitting in the Parliament should also evince interest in matters Ayurvedic and know that even the superficial knowledge of Allopathy to be imbibed by the villagers, according to the views of the Health Minister, is to be begun by them quite afresh, and it would be unsuitable to their nature, mode of living and means, whereas if their knowledge of Ayurveda is supplemented and apt encouragement given to them they would be able to serve the village people more systematically, which they are already doing, in a way, by the knowledge gained by them through inheritance.

12. Old men and women, barbers, school teachers, brahmins-reading sacred stories and small Vaidyas etc. in every village, are treating and serving the village people, in accordance with their knowledge, experience, notes into ancient manuscripts inherited by them. In lacs of small and big villages in India, there are many manuscripts dealing with treatment of diseases by indigenous system. Such manuscripts many often contain the literature about so wonderful medicines as would amaze even the qualified Vaidyas and Doctors. If the Gramya-Vaidyas thus proficient in the science are patronised in their profession, such lacs of rare Ayurveda manuscripts, written in Sanskrit and provincial languages, would come out and the country would gain much from them. Thus, as we have much to impart to the Gramya-vaidyas, in order to modernise them, the educated doctors, Vaidyas and Hakims have also to learn a lot from them. In imparting medical instruction to villagers, we can tell them about necessary allopathic drugs or system, in passing, but the nucleus of the knowledge to be imparted should be Ayurveda only.

13. These village people or the Gramya-Vaidyas, even to-day promptly and easily obtain several of the vegetable, mineral and animal

substances, required for preparing medicines, as they can be found readily from riverside, streamlets, forests, fields and out-skrits of each and every village. They do not require to stare dependently at the cities for getting them. If the allopathic system is followed they will have to be dependent, for all the above things. This way the system of indigenous drugs would serve as a means to save crores of rupees of the government. The surity of the fact that the Ayurveda is the only practical system to keep the people free from diseases and preserve their health, shaking off the dependency in matters medical, will be realised by the Government in very near future if not to-day.

14. It is a matter for calm consideration that the public health, before only 50 years from our days, was very sound and people were long-lived, stout and sturdy, whereas the position in our times is the most regrettable. This can be well realised even to-day if we look at stout bodies of villagers and our own elderly members of the family. Hence, it is quite evident that, despite the progressive means coming on scene right from the British rule, the life and health of the people are being gradually decreased day by day. What reasons can be put forward in this case? The Britishers well knew them but our leaders have never tried to ponder over them.

15. After the war of independence in 1857, the policy of the Britishers, regarding public health, was very ruinous. They knew that most of the Indian populace are non-vegetarians As to the nourishing animal elements required by the body, they get them sufficently from milk, curd, ghee, whey, butter etc.. In order to make them hardly inaccessible they began, as a part of their crooked policy, the terrible cow-slaughter in India, which was never even dreamt by the Indian people and which did not happen even during the rule of any of the Mohammedan Emperors. They carried this heinous task to such an exteme that lacs of cows began to be slaughtered. They developed even the business of the flesh and skin on a very large scale, in a country, where the people worship the cow as the Divine Mother. This has given terrible blow to the public health.

16. The gradual reduction in the nourishing elements of human bodies, made them feeble and short-lived. A day was there when it was deemed to be a sin to sell the Go-ras (milk etc.), and still however, even if some people used to sell it, people got it at very cheap rates, say, 2 ponds for one anna. To-day, even at sky high rates of, say, 12 annas or a rupee, we get only impure milk adulterated with water or powder. British

sponsored dairies from where the milk etc. are robbed of the life-giving elements, and the spread of the injurious addicition to tea, have also told heavily on public health, as the scarcity of milk has been increased a lot by them. Thus the destruction of cattle-the wealth of the nation, causing the decrease of nature produced from cattle drugs etc., and the decrease in the stock of bullocks have brought devastating influence on our field products. It is due to these reasons that food-stuffs are getting very dear everyday.

17. In order to add to the above list of nation-annililating elements the epidemic in the form` the nation. Thus, it would be clear, that unprecedented scarcity of nourishing foods like milk, ghee and food-grains, addiction to evil habits and wantonness in lives acquired through blindly imitating western fashions deplorable state in getting even full-bread for the belly, spread of artificial substances like vegetable ghee, all these, combined together have been instrumental in making the bodies of people emaciated, week, feeble, full of diseases and unfit to live even as human beings. Besides planning to provide Doctors, Vaidyas nurses Hakims, medicines etc. to free the people from diseases, the Government needs consider the primary plan of providing nourishing elements to the bodies of the people, because since six to seven years last every year that passes is so terrible and natural and man-made calamities have made the people so helpless that crores of people do not get even a meal for once a day and if they submit before the Cruel Destiny, falling a prey to various diseases, it is not amazing. Besides the medical treatment, if people get enough food and elements to maintain and nourish the body, they would require little medicine to regain robust health.

18. Instead of meaking medicines within the reach of every village, the Government needs first to consider the working out of a serious plan to do away with food-control and enable the villagers to maintain a cow in every home, so that a great economic burden on the Government in supplying the people the nourishing elements, will be lessened a great deal.

25. The prejudice and disdain against Ayurveda, the outcome of the policy of the British, formed by our Doctor administrators, are still working against its interest. Ayurveda has been put at the mercy of those who do not know even rudiments of this geat science, but when any work about a Shastra is entrusted to its experts, it is realy deemed to be practical, just and in fitness of things. Perhaps, the Doctors might be sustaining the fear that if the authority of Ayurveda is accepted, it may in future occupy a leading place even in the politics aud their own glory may diminish; But this fear is out of place. The "Rantiya"-spinning wheel of Mahatma Gandhiji coming in forefront, the mills have not been locked up, and the steering of the administration being entrusted to the Indians themselves, no disorders or chaos, according to the belief the Britishers, has spread in the country.

26. Ayurveda heving been given due place and patronage, our doctors will have to go deep into science and they only they would also become the fastest devotees of the Ayurveda like the western degree-holding doctors of the west take pride in placing before the public, as a duty incumbent upon them the glory and worth of Ayurveda and thus regard towards our sacred science. I can cite here two instances in the point, out of many. As the great Sanskritist Dr. Max Muller took pride in appending the word Bhatt before his name, Dr. Klass of Switzerland and Dr. Kipnis of New York, also exult in effixing the Vaidya, Ayurvedacharya etc. with their names. Here in India too there are innumerable Allopathic Doctors who admire and practise with pride the Ayurveda, amongst them we can mention the name of Dr. P. M. Mahta of Jamnagar.

27. In order to discuss the problem in details, the letter has been unusually long, for which I big your pardon.

Shri Bhuvaneshwari Pith,
GONDAL (Saurashtra)

॥ ॐ तत्सत् ॥
Yours sincerely,
॥ श्रीचरणतीर्थः ॥
(Raseshacharya ShriCharantirtha Maharaj)

22. It follows from this long discussion that it is in the interest of the country, politically, practically and economically, to patronize and protect the indigenous system of medicines— Ayurveda. Due to the want of its recognition and patronage from the State, it has not been able to keep pace with the world going ahead by leaps and bounds, but if it is well protected, its potency to become the part and parcel of the national prosperity, through Dhatuvada (Alchemy) and various other scriptures, can well be realised.

23. The learned people and scholars of the world are inclined towards Ayurveda only because the principles, propounded by this scripture, since thousands of years ago, are even upto this day unflinching, unchanged, non-risky, harmless and universally beneficial to the people of any part of the world; whereas most of the established principles of Allopathy prove to be injurious even within a period of 2–4 years, after disastrous experimentation on human lives. Looking through these viewpoints even, making the use of Allopathy limited, so far as surgery is concerned, Ayurveda should be given prominent place in the treatment of diseases, and the studies in Ayurvedic surgery should be encouraged. This way, within a few years Ayurveda will come to the forefront in surgery and treatment both.

24. The Chopra Committee appointed by the Government, other investigation commissions, All India Ayurvedic Congress, that came into existence since sixty years and which is an inititution as old as the National Congress, its sessions and, workers, leading Vaidys of the country etc., have variously and distinctly submitted before the Government, the potency and possibilities in Ayurveda, but the Britishers did not pay attention to them and to-day also our Government mostly run on by Pleaders and Doctors, have not deemed any duty at doing anything in the matter. We had also, earlier on 7–4–50, after her address in the Parliament at that time, written, a detailed letter, to our Hon'ble Health Minister, discussing mainly the problem of Gramya-Vaidyas, and also many other problems of Ayurveda. The copies of our correspondence with western scholars, mentioned herein, are also sent to her frequently and at the very moment.

Message to the 38th All India Ayurvedic Congress, Indore

To
Saujanya – Sudha – Sagar Shriman
Vaidya Ratna Pandit Shri Shiva Sharmaji
The President 38th All India Ayurvedic
Congress, I N D O R E (C. I.)

From:
Rasashala, Gondal
Dt: 22-10-52

My dear learned Brother,

Paying due honour to the kind regard and insistence from your worthy-self and the brother members of the Reception Committee, in cordially inviting me to this histotic session of the Maha-Sammelan, I beg excuse of your worthy-self and all the fellow-Vaidyas for my inability to attend the session, on reasons of recent indisposition.

This session, I believe, is of ulmost importance and pray, take me to be one of you, with all sincerity, in whatever you all resolve.

It is a glory and good fortune of Ayurveda itself and all the Vaidyas of India that this session is being held under your able leadership and I can foresee, with confidence, the glorious future of Ayurveda through your clever guidance.

It is a matter of no small regret that under the present democracy the Ayurveda has been gradually put to more and more sorry plight, unseen even under the British domain. It foretells nothing but the stark misfortune of the country and the people both. The main reasons that can be alluded to this worsening position can be summed up in the utter ignorance of our administrators in matters Ayurveda and their complete inclination towards allopathy, in the pursuit of imbibing western culture to the regretful neglect of our own – the glory that was India.

I have many often proclaimed publicly as well as in my correspondence that all the efforts of the Government at trampling down the Ayurveda and its activities, are all to little or no purpose, because 90 percent of our pololace rely firmly on it and seek ultimate solace in it. Hence, I wish that this Sammelan should convince the Government that lacs of Vaidyas are ready at the call of yours-their noble leader to endure and